

Christian Courier

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New Bible versions appeal to diverse audiences



A young reader checks out the Contemporary English Version

Iranian refugees in Turkey will be forcibly repatriated

Conversion from Islam may lead to death

ISTANBUL, Turkey (NNI) — More than 150 Iranian asylum seekers who have been staging a sit-in protest since August in the Turkish capital of Ankara will be forcibly repatriated to Iran despite their claims that they face possible execution under the Islamic regime at home.

Among the Iranians seeking asylum are several Christians who claim they were persecuted because of their faith.

The United Nations High Commission for Refugees (UNHCR) in Geneva has announced that it will not reopen the Iranians' cases for review. UNHCR's initial rejection of the asylum seekers' claims prompted the four-month-long occupation of the United Socialist Party headquarters in Ankara.

"The members of the group of Iranians sitting-in at the [United Socialist Party] in Ankara do not qualify as refugees," stated Barry D. Rigby, UNHCR representative in Ankara, in his announcement.

Without UNHCR refugee status, the Iranian asylum seekers, most of whom do not have proper documentation, will soon be deported back to Iran under order of the Turkish government.

Immediate execution

According to a November 20 article in the English-language *Turkish Daily News* entitled "Death is Always After Them," Iranian refugees claim that "deportation would mean death."

The article quoted one Iranian named Muhammad, a

Muslim convert to Christianity, who said that converts in his homeland "are executed immediately when it is understood that they are Christians."

The *Turkish Daily News* article estimated that among the two million mostly fugitive Iranians living in Turkey, 100,000 are Christians, some of whom are using Turkey as a way station until they can be granted religious asylum in another country.

One Iranian Christian woman in Turkey said her husband, a taxi driver, had been detained and flogged by Iranian authorities simply for arguing with a Muslim passenger who requested that he turn off the Christian music he was playing in his cab.

Unlike many other Iranian
See REFUGEES page 2...

Alan Doerksen

ST. CATHARINES, Ont. — Recently several new versions of the Bible have been published which use simpler and more contemporary language to get the message across. Among the most popular of these are the Contemporary English Version (CEV), The Message and The New Oxford Bible. But not everyone agrees on the usefulness of these versions or the need to have so many English translations of the Bible.

Barbara Walkden, director of ministry funding for the Canadian Bible Society (which distributes the CEV in Canada), describes it as useful for new immigrants getting used to the English language and for people with literacy problems. According to Walkden, the CEV is also useful for people with little or no church background. "It doesn't have a religious twang to it," she asserts.

Crosses boundaries

The CEV was translated from the original Greek and Hebrew by an "interconfessional" group of about 100 scholars from the American Bible Society who are members of evangelical, Catholic and mainline churches. The translation took 10 years to complete and became available in July 1995. The New Testament was published in this version in May 1991.

The CEV is crossing all denominational barriers, says Walkden. "It's really filling a niche." It is "definitely not" only for Protestants, and has been approved by the American Catholic Church for use with children's liturgies. In contrast, she says that the New International Version (NIV) is especially popular with evangelical churches, and the Good News and New Revised Standard Version (NRSV) Bibles are more popular with mainline denominations.

Good News Bible leads sales

According to Bible Society sales figures, the CEV is in the number two spot, with 32 per cent of all Bible sales. The Good News Bible leads sales with 40 per cent, followed by the NRSV with 15 per cent, the NIV with 7 per cent, and the King James Version (KJV) with two per cent. There are "hardly any sales of the KJV anymore" because churches are choosing more easy-to-understand versions of the Bible, comments Walkden.

Although the CEV was translated by the American Bible Society, it is published by Thomas Nelson publishers. The Bible Society entitles it the Contemporary English Version, but Nelson calls its edition

See NEW OXFORD p. 2...

In this Issue

Nick Loenen offers a way out of the constitutional dilemma p. 3
Calvin Seerveld loves his work too much to retire pp. 10-12
Renfrew has an unusual deputy mayor... p. 13

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News

New Oxford criticized for 'political correctness'

...continued from page 1

"The Promise." Nelson's edition contains extra notes highlighting more than 200 promises God has made to humankind.

The Canadian Bible Society does not distribute either The Message or the New Oxford Bible. Walkden believes the New Oxford Bible "probably goes a little far in the inclusive language area." Inclusive language is a good idea "up to a certain point," she says.

The American Bible Society claims that the Contemporary English Version is the first Bible free of "anti-Jewish biases." Barclay Newman, the society's senior translation officer, says some scholars have linked hatred of Christians toward Jews to anti-Jewish attitudes in the New Testament. "A truly faithful translation of the New Testament requires that the translator should constantly seek ways in which false impressions may be minimized and hatred overcome," says Newman.

One example of this from the CEV is John 9:22, which is changed from "These words spake his parents because they feared the Jews" to "The man's parents said this because they were afraid of their leaders."

The Message more gripping

Commenting on the CEV, Al Wolters, professor of biblical and classical languages at Redeemer College in Ancaster, Ont., says "I think it's generally a good translation." But it is very similar to Today's English Version (The Good News Bible), he adds. "My impression is that it's aimed at a broad audience."

"The Message is much more gripping," says Wolters. "I have a pretty high regard for it." The Message is especially useful as a fresh version for people who are over-familiar with the Bible, and is also a good version for non-Christians and "seekers," says Wolters. But he adds, "I wouldn't recommend it as a study Bible" because it's a paraphrase, not a translation. For people looking at the meanings of words used in the Bible, The Message is not good because it uses idiomatic expressions and renders words in different ways from literal translations, says Wolters.

The Message consists of the

New Testament, Psalms and Proverbs, written by Eugene Peterson. It was published by NavPress in 1993.

The New Oxford Bible is "probably the first Bible translation with an overt ideological axe to grind," says Wolters. "I think that has crossed the threshold from a translation ... to an attempt to make the Bible palatable to modern ears." The New Oxford Bible, which is published by Oxford University Press, has "a political correctness agenda," especially in dealing with environment and gender issues.

'Fundamentally reconstituted' Living Bible

Wolters describes the Living Bible, however, as "very user friendly." He and 90 other Biblical scholars were recently involved with "a massive revision process" arranged by Tyndale (the publisher), to produce "a fundamentally reconstituted Living Bible."

In the past, the Living Bible has been criticized as a paraphrase because its author, Kenneth Taylor, did not know Hebrew or Greek, the original languages of the Bible. This is the reason for the revision process, says Wolters. The new version should be available in March 1996 and could be "quite a hot number." Wolters worked on the book of Job for the new paraphrase.

Wolters comments that there are now about 20 versions of the Bible in English which is "quite a luxury.... I wouldn't say we need all of them, but it's a blessing we have them." Most recent translations of the Bible are focused on Protestant readers, but the New Jerusalem Bible is meant for Catholics, and the New American Bible has been officially approved by the American Catholic church, says Wolters.

Still a best-seller

The various versions of the Bible can be used in different settings, suggests Wolters. For instance, the CEV, the Good News Bible and the Living Bible are good for outreach, the New English Bible is good for literary purposes, and the NIV is good for public readings.

One reason for the many different versions of the Bible is that it is "the top best-selling book every year," says Wolters. Presenting the Bible in new

ways may promote sales.

David Donaldson, manager of R. G. Mitchell Family Books (a Christian bookstore in St. Catharines, Ont.) thinks there are "unnecessarily many" English translations of the Bible. "I think the English language can easily handle three, four or five versions," he says.

Donaldson's store stocks the CEV, but it is not selling well. Its language is "as simple as possible," he says, but the CEV

is not marketed for children, although they would appreciate it, he thinks.

Mitchell's also stocks The Message, which Donaldson says has sold very well. He sees one target audience as being "a long-term Christian who just wants to reread the Bible for a fresh understanding." The Message can also be a good introduction to the Bible for someone unfamiliar with it. Donaldson calls it "a fairly

decent version" of the Bible.

The New Oxford Bible is not carried by Donaldson's store. Donaldson criticizes it for reflecting a "university agenda" on gender and environment issues. He prefers the New Revised Standard Version, which contains "gender-neutral" language, for Bible passages in which human gender is not specifically stated.

Refugees fear Iranian secret police



Iranian Muslims celebrate their country's Islamic revolution.

...continued from page 1

Christians who fled to Turkey with similar tales of persecution, this woman appears to have succeeded: her husband has already been granted religious asylum abroad, and she is only in Turkey temporarily waiting to join him in a Western country.

With Turkish officials offering no guarantees of protection for asylum seekers, many Iranians say they are no safer here than at home. They claim Iranian secret police are "always on their trail...especially those who renounce Islam for Christianity," stated the *Turkish Daily News* article.

A press release from the Iranian Refugees sit-in demonstration co-ordination committee in Ankara stated: "On

November 9, a sit-in activist was kidnapped in front of the [United Socialist Party] headquarters by four unknown people and was tortured for three hours and released after being blindfolded. Later a car deliberately crushed a woman who supports us. The woman sustained injuries."

Iranian authorities dismissed such stories. In response to the highly-publicized plight of the refugees, Mohammed R. Hayderzadeh Naini, press attache of the Embassy of the Islamic Republic of Iran in Ankara, stated in a November 27 letter to the editor: "These people who, by having fancy dreams in minds, are following up the so-called better life in European countries.... The asylum seekers intend to take advantage of any

propagandistic means to persuade and influence UNHCR officials."

To end the stand off in Ankara, Iranian Embassy, UNHCR and Turkish government officials all have promised "an orderly and dignified return" to those persons who voluntarily choose to return to Iran, with the help of the International Organization for Migration.

U.S. acknowledges trouble for converts

Although UNHCR officials have determined that the Iranian protesters do not qualify for refugee status, other United Nations bodies have acknowledged Iran's poor human rights record. Earlier this year, the United Nations Human Rights Commission adopted a resolution expressing "deep concern" about human rights violations in Iran. The resolution called on the Iranian government to take stronger measures to ensure the rights of all citizens, including members of religious minority groups.

The U.S. Department of State recently acknowledged that religious conversion is a dangerous issue inside Iran. Last fall the State Department updated its standard warning to U.S. citizens against travel to Iran by adding the following information: "... Former Muslims who have converted to other religions, as well as those who encourage Muslims to convert, are subject to arrest and possible execution; the Iranian government has names of individuals who filed claims against the government of Iran at the Iran-U.S. Claims Tribunal at the Hague."

Opinion

A modest proposal for Canadian equality

Nick Loenen

Prime Minister Jean Chretien is trying to reassure Canadians that the current Quebec situation is not unusual, that Canada has always endured a perpetual national unity crisis. He remains convinced that, in the end, Quebec will do the right thing and stay within Canada.

There are good reasons for suspecting that Chretien is mis-

majority of these citizens have no connection with British traditions. In addition, public approval for the monarchy and parliamentary system have declined, while our legal system is turning American.

Rights and social programs

If the traditional ties to nation have been severed in Canada outside of Quebec, what has taken their place? Today, national loyalty is primarily focussed on Canada's social programs, the citizen's rights under the Charter, and the equalization provisions between regions. For citizens outside of Quebec, these elements provide political identity, and for many, even self-identity.

How do Quebec's demands diminish that identity? The Charter is primarily an instrument of individual rights; Quebec's demands are for collective rights. The equalization provisions are nurtured by the principle of equality between provinces; Quebec's demand for nation status within confederation is to subvert that principle.

The collision between individual and collective rights was particularly evident when Quebec denied individuals the right to advertise in English, or, as is still the case, to choose the language of one's children's education. The elements that increasingly define Canadian citizenship outside of Quebec are under attack. If Quebec's insistence that its identity be recognized is laudable, what about English Canada's identity?

This need not be a dilemma should we each go our separate ways. That is Lucien Bouchard's answer; but before part-

ing, should we not explore every possibility? Quebec wants its difference to be acknowledged in practice so its citizens can protect their identity. The other provinces will not sacrifice the principle of equality to protect the identity of their citizens. To satisfy both, we need equality, but not sameness; formally equal treatment, but not uniformity. Why should that not be possible? Canada has a history of accommodating diversity. We don't need new solutions, but we do need to creatively use the unique Canadian compromises that have carried us this far.

This is how it can be done. The federal government should list the powers absolutely necessary for its survival: defence, currency, foreign trade, the criminal code. Then it should allow each province to assume responsibility for any remaining powers it wishes. Some provinces will select many, others few. Formally they would be equality, in practice great diversity. Quebec would have the autonomy to maintain its culture and its identity. All provinces would enjoy formal equality, thus preserving the identity of citizens outside of Quebec.

Already implemented

Before rejecting the proposal as unworkable, destructive, or unfair, the reader should note that this model is in place today, albeit on a smaller scale. Quebec is the only province to collect direct taxes, operate its own pension plan, to control immigration, and soon, to administer employment and training. Allowing provinces to do more makes sense politically, but as an additional bonus, it

reduces waste and duplication. Permitting each province to select its own menu of the division of powers presents some challenging questions about representation in Parliament, among others, but none that are impossible to resolve.

Economics a poor basis

Prime Minister Jean Chretien's eleventh hour appeal last October for Quebec to remain in Canada was based primarily on economics. That is no basis on which to build a nation. First, for many the pocket-book is no match for one's sense of self-identity. There is a limit to what money can buy. Canada's entire history is evidence to this truth. For 128 years Canadians have resisted against all odds the wealthier republic and lifestyle to our south. Our history is a repudiation of nationalism based on pocket book considerations. Besides, Quebec is prosperous and confident, many just don't believe it will suffer economically.

Secondly, if money is an argument for Quebec to stay in Canada, it is equally an argument for the West to leave Canada. The argument does not strengthen, but undermines, national unity.

Appeals for nationalism deserve a nobler object than cold cash. The appeal for nationalism must be based on a

commitment to public institutions which will allow Canada's diverse populations to attain their legitimate identities. To not walk that road as far as possible is to precipitate the breakup of Canada.

Would Quebec accept the above proposal? The fanatical separatist fringe will not, just as in the rest of Canada those who



Nick Loenen

insist equality means sameness will also reject it. The plan, sketched in broad outline, should be placed before all Canadians in a national referendum. The federal government can either lead us into a new Canada, or do nothing and watch the regions destroy Canada.

Nick Loenen is a former member of the B.C. legislature. He lives in Richmond, B.C.

reading the situation. With each succeeding constitutional package and attempt at reconciliation, the lines are drawn more firmly and the language of hurt and betrayal intensifies on both sides. Increasingly, the rest of Canada is more resistant to accommodating Quebec. It is helpful to understand why this is so.

The national unity question is fuelled by a need to have one's political identity recognized. For the rootless, atomized individuals of the late 20th century, political identity is often the most significant identity to possess. It defines who one is. In the case of Quebec, the self-identity of its citizens is, for many, linked to the preservation and recognition of Quebec as a nation. From that perspective, confederation must be understood as a partnership between two peoples. Quebec refuses to be treated as one of 10 equal provinces. To be treated without distinction is to diminish, if not destroy, the self-identity that, to many, is most important.

The painfulness of our constitutional dilemma becomes evident when it is understood that giving in to Quebec is to diminish the political identity of the citizens in the rest of Canada. Political identity, or loyalty to the nation in Canada outside of Quebec used to be based on a preference for British public institutions, the British monarchy, parliamentary and legal systems. Such ties no longer bind. Today, the vast

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Editorial

God turns your witness into a pulley

During the 1995 Christmas break, I made an attempt to make God and Jesus Christ real to two unbelievers. The first one was a non-practising Catholic; the second one, a non-practising Christian Scientist. (I have an idea that our society can almost be characterized by that little adjective "non-practising.")

The first one thought of Jesus as a good man, but had difficulty seeing him as the Son of God. The second one said that the existence of God could neither be proved nor disproved so she opted for being an agnostic.

The Holy Spirit allowed me to take a different approach with each person.

Only two possibilities

To the first person, who saw Jesus as merely a good human being, I gave a copy of C.S. Lewis's *Mere Christianity*. This is a booklet of radio talks Lewis gave for the BBC years ago. It

contains a section that deals with the very question of whether it even makes sense to think of Jesus as only a good man.

Lewis says that you can't consider Jesus to be merely a good man. How can you say that a man who tells another person that his sins are forgiven (something which only God can do) is a good man? Lewis asks. Either he is a lying scoundrel, and thus, not a good man, or he is God.

Lewis's resourceful mind goes to work on a number of contemporary intellectual problems, and his *Mere Christianity* has been a means of helping thinking people understand that Christianity does not demand that we park our minds when we worship Jesus Christ. (The "mere" of the title means "essential, unadulterated," not "limited" or "no more than.")

Fate or God?

With the agnostic I had an interesting talk about the meaning of gratitude. Without pushing the Christian faith or trying to show her that she was wrong, I shared with her my thesis that the experience of "general gratitude" does not make sense if there is no God. By "general gratitude" I mean the kind of gratitude not directed to another person who has done you a favor, but the feeling you get when you realize how good life is.

The person I was talking to had scientific training and works in a lab. To her, the universe could just as easily be explained as having resulted from chance as having been created. Yet she could experience gratitude in the general way that I had referred to, she said.

I challenged her on that. If you walk in a forest and lightning strikes nearby but does not hit you, why should you feel gratitude if it were merely a question of chance or fate? I asked her. Does not gratitude imply that someone has been good to you? And since that someone is not a person when it concerns lightning, wouldn't that someone have to be God?

We didn't finish the discussion, if indeed such a discussion can ever be finished, but we both agreed that we had enjoyed our intellectual sparring. "It's so seldom that anyone talks with me like this," she said afterwards.

No need to worry

I don't know whether these faltering attempts on my part will persuade the two people I challenged to change their minds. I pray they do, but I don't worry about it.

My first reason for not worrying has to do with the parable of the sower. Jesus tells his disciples that the knowledge of the secrets of the Kingdom of Heaven has been given to some but not to others. Conversion really depends on the condition of people's hearts ("soil" in the parable). It puts a bit of realism into evangelism

to know that seed can fall on a path and be eaten by birds, shoot up quickly in rocky soil and wither under the heat of the sun, or grow up among thorns and be choked to death. Only the fourth possibility of falling on good soil bears a crop 30, 60 or 100 times what was sown.

The other reason for not worrying has to do with another sowing passage in the Bible: "Sow your seed in the morning, and don't let your hands be idle in the evening, for you do not know which will succeed, whether this or that, or whether both will do equally well" (Eccles. 11:6).

Strangely enough this text reminds me of a Frisian saying we used to throw around: "*Doch dyn plicht en lit de lju mar rabje.*" (Do what you have to do and let the people yap as much as they want to). It's not quite the same, of course. The Frisian saying intends to free you from people's criticism, whereas the biblical saying wants to free you from doubt about results. But both urge you not to sit on your hands for fear of failure.

Isn't it nice to think that both attempts on my part might do equally well? I do know that God can use our small efforts and turn them into great things in surprising ways.

God manipulates our efforts

Perhaps you think that an intellectual discussion does not get at the heart of life and the issue of salvation. You're right; it doesn't. But I have observed that people use intellectual positions as a way of keeping themselves anchored in the stagnant waters of unbelief. They think they have dealt with the issue of God and his claims on our lives by superficially dismissing his revelation on the basis of some theoretical construction. Sometimes it takes a little rattling of their presuppositions to stir them into the fresh waters of spiritual journeys.

Maybe, I say to myself, my humble efforts will lead them into other experiences that will speak to their hearts and bring back that longing for purpose and meaning. Maybe along the road they will be confronted with the awesome power of God's Holy Spirit, and wouldn't that put new wind into their sails?

And just maybe, it will not be my argument, but the very fact that I care enough to listen to them and allow them to speak their minds that will draw them nearer to God.

I am also taking comfort from George Herbert's image of the pulley (I'm referring to a poem entitled "The Pulley" and written by the 17th century parson-poet George Herbert) and hoping it will work the miracle of salvation for me. Pulleys have that marvelous ability to change the direction of a force and increase its effectiveness. God can do that with our smallest acts of love and obedience.

In fact, I'm counting on it.

BW

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Letters/Poetry

Let the clergy stick to preaching

In CC, Dec. 1, we read an editorial containing an excerpt of a speech by Rabbi Marmur. You requested answers or opinions from economists since we have heard from the clergy.

I am neither an economist nor a member of the clergy, but am a retired farmer. However, I should like to share my thoughts on the ability of the clergy to form an educated judgment on Mike Harris and his policies for Ontario.

We should always remember that the training and vocation of the clergy is "to preach the gospel and administer the sacraments." Rabbi Marmur seems to read in the Bible that justice is done only when government distributes wealth through taxation. He reads in the Bible what others read in Karl Marx.

The rabbi suggested compulsory payments into a communal fund to help the poor. Don't we have that now in the form of taxation? The government takes from one and gives to another. Therefore "some work but do not receive" while "others receive but do not work."

Policy leads to ruin

Then there are those who claim that corporations and businesses should pay more into that communal fund or take more responsibility for their workers (like the Catholic bishops and their famous manifesto, "People before Profits"). Common sense dictates that no business can pay its workers from losses. The clergy seem to think otherwise.

What happened in Argentina 50 years ago may serve as an example. "El Colonel" Peron legislated "people before profits." After many businesses closed their doors or declared bankruptcy, the government bought them and printed money to pay the workers. The barely working railways had 90,000 employees on the payroll. After being privatized by the present government, only 10,000 remain. People before profits? This policy left Argentina in ruins and its people impoverished.

Then there are those who claim the corporations do not pay their share. Profitable corporations do pay taxes. For every dollar made in profits, at least one has been paid in income tax and other taxes and levies. Their employees also pay taxes, as do the executives. And, after part of their profit is paid to shareholders in the form of dividends, it is taxed once more. A profitable business is like the goose that lays the golden eggs. The clergy do not seem to understand this. They are trained to preach the gospel.

That brings us to the suffering and starving poor of Ontario. As mentioned in the last part of the editorial, "Not all poor people are poor because of circumstances beyond their control." Neither has the Harris government cut

welfare to the point at which people are now starving. Welfare payments are still higher than in other provinces. The old and disabled have not been cut and those who lost 22 per cent can earn that back without penalty.

A single mother of one or two can open her door to one "daycare" child and her income is restored. Another healthy poor person swings bales on the farm for a few days and his income is restored. There are also 11,000 offshore workers coming into this province every summer. They harvest fruits and vegetables on Ontario farms. Does our government have to keep on paying welfare with borrowed money to people who refuse that employment? The loonies do not rain from heaven.

The last government borrowed \$1 billion every month it was in power. Interest payments on that debt are \$9 billion every year, half of that flowing out of the country. Our so-called compassionate and caring society is founded and built on the quicksand of borrowed money. It cannot be sustained at the present level.

As was also mentioned in your editorial, there is no concern expressed by the clergy over our mounting debt load. The failure to recognize this fact proves their ignorance, which borders on stupidity.

They should adhere to their vocation and let Mike Harris take care of the economy of Ontario. Mike provides a pleasant and sensible alternative to the insane financial policies of the previous governments.

Peter Zandstra
Thunder Bay, Ont.

Why not promote Christmas?

I was somewhat disgruntled to read the holiday wishes of some of the advertisers in your Christmas edition of December 8, 1995. Some said: "Enjoy a safe holiday season," "Holiday Greetings," "Season's Greetings." I was surprised that Christians advertising in a Christian newspaper were reticent in wishing us a merry or blessed Christmas.

In this Christmas season it is no longer "politically correct" to wish someone a "Merry Christmas." Instead we are told to say "Happy Holidays" so that we do not inadvertently "offend" people. Surely in a Christian newspaper we can be free to openly wish people a joyous Christmas.

G.M. Stehouwer
Richmond Hill, Ont.

After Christmas

The tree's been thrown outside the door.
The Christmas carols ring no more.
The wrappings have been put away,
and it is just another day.

The wreath's been taken off the door.
The guests have also left once more.
The lights have all been put away,
and it is just another day.

And I can hear again that still, small voice
that on an ordinary day
accompanies me on my way.

Didy Prinzen
Orono, Ont.

New Year's resolutions

*What is kind?
What is good?
What is thine?
What is should?*

*What is honest?
What is true?
What is lovely?
Think it through.*

*What is beauty?
What is charm?
What will keep
Your soul from harm?*

*What is virtue?
What is mind?
What is hope
For humankind?*

*What is bravery?
What is nice?
What is noble?
What is choice?*

*What is prudent?
What is wise?
What is frugal?
Don't despise.*

*If these virtues
You possess,
Then strive on
To holiness.*

(After Philippians 4:8)

Rev. Nick Vogelzang
Denver, Col.



Prescriptions for 1996

*If you're impatient,
sit down and talk with Job.
If you're just a little headstrong,
see Moses.
If you're getting weak,
take a good look at Elijah.
If you're a political person,
read Daniel.
If there's no song in your heart,
listen to David.
If you're getting sorrowful,
spend a while with Isaiah.
If you're chilly inside,
ask the Beloved Disciple
to put an arm around you.
If your faith is weak,
read about Paul.
If you're getting lazy,
watch James.
If you're losing sight of the
future,
climb the stairs of Revelation
and catch a glimpse of the
Promised Land.*

Cornelis K. VanderVeen
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Brampton, Ont.

Players come a long way, but at fans' expense

Two of the biggest stories in the NHL this year have taken place off the ice, away from TV's glare and the crowd's roar. The stories have different characters and settings, but their plots are nauseatingly familiar.

Until the middle of December, two of the league's better players, Kirk Muller and Joe Nieuwendyk, had refused to play for their respective teams, the New York Islanders and Calgary Flames. Despite each willingly having signed contracts to play for a determined amount of money (\$1.6 million for Nieuwendyk, \$1.9 million for Muller), these players steadfastly refused to play and honor their commitments, choosing instead to sit out until traded. The Flames finally dealt their disgruntled player last month, but as of press time, Muller was still sitting at home while the Islanders were attempting to swing a trade for this selfish,

immature player.

My point is not to criticize the athlete of the '90s. I don't think most of them can help being greedy and unreasonable. I would like them, though, to compare their situation with that of their retired brothers — hockey heroes such as Ted Lindsay, Gordie Howe, and Doug Harvey — to appreciate how times have changed and to realize how fortunate they are to be remunerated so handsomely, even if a million dollars a year doesn't go quite as far as it used to!

No frills in the 'good ol' days'

Imagine seeing Doug Gilmour and Felix Potvin working at the CNE selling ride tickets, or at a fancy hotel parking cars. Unbelievable? Well, in the first 50 years of the NHL (as well as in baseball), player salaries were so low that most had to

take menial jobs during the off-season. They also had to make free promotional appearances for their teams. And they got nothing for their bubble gum cards, which today net players thousands of dollars.

The average salary in 1957 was \$8,000. After deductions and other costs (now picked up by the team), one-quarter of that figure was gone. If a player was hurt, payment stopped, and players could even be contractually guilty of "withholding services" if they couldn't play due to injury. Further, most players were unaware of their contractual and legal status because they weren't even allowed to have a copy of their own contract!

From 1948 to 1957 players contributed \$900 a year to their pension plan (quite a bit for those making less than \$4,000), while the owners contributed nothing, and even "borrowed" some of the plan's surplus for themselves. The owners took full and flagrant advantage of the players' ignorance and fear, even convincing them that any further monetary demands would cripple the league.

In reality, owners were making huge profits in the millions of dollars, especially Con Smythe and Jimmy Norris, who owned the Toronto Maple Leafs and Chicago Black Hawks, respectively. While league

profits skyrocketed under this "plantation system," the percentage the players got actually declined.

The players had little or no education, no union, no agents, and no help from the media which sided with the owners, and an overall character flaw — they didn't want to seem greedy and hurt their relationship with the fans. They could be traded — or worse, sent down to the minors — if they even discussed a "union" or seemed too uppity.

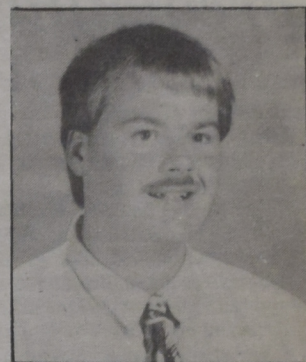
Rebels were humiliated

When Ted Lindsay tried to start a player's association and sue the owners for negotiating in bad faith, he was brow beaten, smeared in the press, and humiliated by management in front of his Red Wing teammates. These tricks and lies worked, as the association lasted less than a year, keeping the players' livelihood totally in the hands of the owners.

Obviously, the pendulum has swung dramatically in the other direction. When the players went on strike in 1992 the owners were forced to realize, once and for all, that the NHL could no longer be built on the backs of naive players, who by now had a union, agents, lawyers and a sympathetic media.

But who can cheer? Despite the shoddy treatment received

Sports



by the players of yesteryear, they did realize their status as role models, and were proud of the respect they got from the fans, something a growing number of today's generation hasn't quite figured out yet. They will, though, as attendance declines, and people become more and more cynical about these sport "heroes." Unfortunately, the Lindsays, Howes, Hortons and Richards of the game have been replaced by the Nieuwendyks and the Mullers.

Source: David Cruise and Alison Griffiths, *Net Worth* (Toronto: Penguin Books, 1991).

Rob Janssens teaches at Trinity Christian School, Burlington, Ont.



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Arts/Media

The overwhelming demands of growing up female

Reviving Ophelia: Saving the Selves of Adolescent Girls.

By Mary Pipher.

Softcover, \$17.50, 1994.
Reviewed by Sophie Vanden
berg, Norval, Ont.

Reviving Ophelia offers to provide an ..."eye-opening look

deserve a society in which all their gifts can be developed and appreciated." Instead, they inherit one that pressures them to abandon their true selves. Pipher's hope is that by "naming" the problem for what it is, parents, teachers, health professionals and policymakers can work to replace our violent and sexualized culture with one that is more nurturing and growth producing for girls.

As one girl entered adolescence she verbalized this loss of self with the following statement, "Everything good in me died in junior high." Their moods swing wildly, their speech becomes more tentative and less articulate. Pipher writes that they become "female impersonators" who alter themselves to try to fit the narrow mould that our culture allows them to fit into, leaving their true selves behind.

Vibrant, confident 10-year-old girls, scant years later become adolescents filled with self-doubt. They

stop asking "Who am I" and "What do I want?" and start to think, "What must I do to please others?" They are expected to sacrifice parts of themselves, shrinking their souls "down to a petite size."

Pressure to be who they're not

They sense the pressure to be someone they are not. One girl is quoted as saying, "I'm a perfectly good carrot that everyone is trying to turn into a rose. As a carrot, I have good color and a nice leafy top. When I'm carved into a rose, I turn brown and wither."

Pipher believes that one reason adolescent girls are so vulnerable is that our culture is filled with sexism and "lookism" which evaluates women almost solely on the basis of appearance. She notes also that adolescent girls in our

culture are expected to distance themselves from their parents when they most need parents' support. They turn instead to peers and embrace the "junk values" of mass culture. There they learn that "smart girls are nerds." They learn that looks *do* matter and that nice girls "don't eat too much." As an unnatural thinness becomes the culture's standard of beauty, girls begin to do unnatural things to be thin, hence the epidemic of anorexics and bulimics over the last decade.

Overwhelming demands

Pipher writes that the demands of growing up a girl in our times are so overwhelming that even the strongest girls will have difficulty not to buckle under the pressures put upon them. She does, however, end her book with some ideas for helping adolescent girls hold onto their identities.

Allowing girls opportunities to be genuinely useful or encouraging non-peer activities such as work at a soup kitchen or in a computer club can build a hedge against the pressures of adolescence. Schools can foster groups around interests and needs rather than cliques, and they can offer awareness training as to the nature of sexism and lookism.

Protective spaces needed

Pipher suggests that creating "protective spaces" for girls through books, families, churches, can protect girls from being cast adrift within mass culture but warns against the dangers "hothousing" them. Pipher offers guidelines for how families can support their adolescent daughters through overpowering winds of "the hurricane." With such support and the passage of time, unlike the Ophelia in Shakespeare's King Lear, Pipher observes that most girls do recover from early adolescence.

Reviving Ophelia is a very readable book, filled with descriptive examples taken from the lives of real girls. This book will be a helpful starting point for anyone who is looking to understand what it is to be young and female in our culture, and offers the readers ideas on how to help nurture adolescent girls to wholeness.

U.S. conservatives take on daytime 'trash TV'

WASHINGTON, D.C. (EP) — Conservative activists contend that "trash TV" is helping pull America down the tubes. In late October, former U.S. Education Secretary William Bennett joined Senators Joseph Lieberman (D-Conn.) and Sam Nunn (D-Ga.) to denounce TV talk shows. "Indecent exposure is celebrated as a virtue. It's a world turned upside down," said Bennett. He said talk show hosts are turning the U.S. into a nation of voyeurs by filling TV with sensational treatments of sexual perversion, violence, promiscuity and cruelty.

Bennett announced a campaign designed to "raise a hue and cry across the land," forcing viewers as well as sponsors and producers to rethink their attitudes toward TV. Bennett singled out Richard Bey, Geraldo, Jenny Jones, Ricki Lake, Charles Perez, Maury Povich, Sally Jessy Raphael, Rolanda, Jerry Springer and Montel Williams as examples, but said Oprah Winfrey — who has recently cleaned up her program — was not being targeted.

"We believe that men and women should not be celebrated when they debase themselves. What we are talking about is human dignity, and whether we still believe in it," Bennett added.

Millions of children are watching

Senator Lieberman said that nearly 650,000 kids regularly watch Ricki Lake, one of the "worst offenders." Last season's Nielsen ratings say that 8,000,000 children watch one of 13 syndicated talk shows daily, including nearly four million children under age 12.

Lieberman said, "These shows increasingly make the abnormal normal and set up the most perverse role models for both children and adults. The result is an increasingly debased culture that rejects rather than reflects the basic values that most Americans share."

The American Family Association released its first report on daytime talk shows in December and found that Hasbro, Procter and Gamble, and Warner-Lambert were the top sponsors of such shows during the two-week monitoring period. The AFA has called for boycotts of the products of these sponsors.

Rock, gospel bad for the voice

WINSTON-SALEM, N.C. (EP) — What do rock and gospel music have in common? Both place unusual stress on the voice, according to a study presented at the annual meeting of the American Academy of Otolaryngology.

The study found that choral and classical music cause the least vocal strain, while rock and gospel singing styles place much tension on the larynx.

James Koufman, professor of otolaryngology at Wake Forest University, joined with a uni-

versity voice coach to study eight singing styles. They examined the vocal cords and throat muscles of 100 professionals and amateurs while singing different styles; they discovered that rock and gospel music produced 139 per cent more stress on vocal cords than choral singing does.

The authors of the study say it represents a "first step" toward using biomechanics to teach singers to maximize their performance while reducing the risk of injury to the voice.

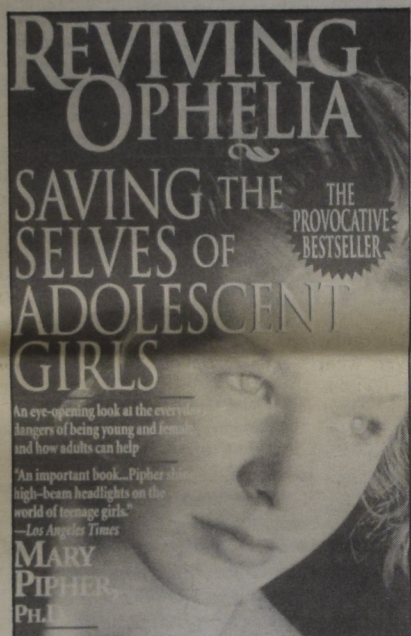
'For microchips and oven chips, we thank you, Lord'

LONDON (EP) — If you know a young child who has trouble relating to hymns the British Methodist Church's new *Big Blue Planet Songbook* may help. The 83 songs were designed to appeal to the under-8 set, incorporating modern ideas and child-specific thoughts.

A sample: "For microchips, for oven chips, computer chips,

we thank you, Lord. For ocean waves, for microwaves, for radio waves, we thank you, Lord. For floppy disks, for compact discs, computer disks, we thank you, Lord."

The songbook was introduced in a Liverpool church where several hundred children gathered with favorite stuffed animals and toys while singing: "God made furry things, God made purry things, what a lot of lovely things we can see. God made snuggly things, God made ugly things, what a lot of things he made — God made me."



at the every day dangers of being young and female, and how adults can help."

Mary Pipher, a clinical psychologist, was puzzled by the many girls who came into therapy with life-threatening problems such as anorexia, the desire to commit suicide, sexual violence, drug addiction, alcoholism and self mutilization. She also encountered less dangerous problems such as school refusal, underachievement, moodiness, and constant discord with parents. *Reviving Ophelia* is Pipher's attempt to make sense of the adolescent girls of our times.

Pipher notes that girls face "a problem with no name." They sense that *something* is very wrong but turn their anger on themselves or their families rather than on the "girl-poisoning culture" in which they live.

Pipher writes, "Our daughters

Church

Solar cookers open doors for Trans World Radio to proclaim Christ

CARY, N.C. (TWR) — Throughout Africa, international broadcaster Trans World Radio (TWR) is urging listeners to believe in the Son — as well as the sun.

On its innovative "Africa Challenge" program, TWR teaches, first of all, the importance of entrusting one's life to Jesus Christ, the Son of God — but also of utilizing solar cookers, which capture the power of the sun and thereby reduce the usage of a disappearing supply of firewood.

Word and deed

Addressing both spiritual and physical needs, "Africa Challenge" is aired over TWR-Swaziland and on national radio stations in 20 other countries across the continent. These include Radio Uganda, Radio Burundi, Radio Botswana, and Zambia Broadcasting Corporation.

"Africa Challenge" was launched in 1986 following a visit by TWR founder Dr. Paul E. Freed to the Sahel region (the nine countries at the edge of the Sahara desert). Deeply disturbed by the ravaging effects of drought and famine, Dr. Freed drew on TWR's expertise in missionary radio to combine sound biblical teaching with practical advice on a broad spectrum of relevant humanitarian issues.

"I'm firmly convinced that meeting physical needs of people opens the door to tackling spiritual needs of the heart, which can be met only through the Person of Jesus Christ," Freed says.

TWR's partner in France, Radio Evangile, oversees the "Africa Challenge" programs along with TWR's partner offices in Kenya. In addition to presenting the Gospel, this unique programming features the counsel of African doctors, lawyers, teachers, and agronomists. They discuss such topics as AIDS, hunger, health, education, agriculture and deforestation.

Desert taking over

Each year the African continent loses millions of tons of fertile soil because trees are cut down and roots dug up for fuel, predisposing the land to desert takeover. This, along with the lack of rain, has resulted in

lower food production. According to the December 1 issue of *Pulse*, "poverty forces many Africans to cut down trees to feed their families. Each year, 3.2 million acres of potential farmland in Africa are turned into desert."

TWR's solar cooker, developed by Werner Merz of Germany, was a natural outgrowth of the "Africa Challenge" program. The technology had been passed on to him by a Swiss friend working with a group called ULOG.

Construction of a "demonstration cooker" began in late 1992. Several advancements have been made and, since the inception of this project, 1,024 solar cookers have been distributed inside Kenya, Uganda,

Ethiopia, Tanzania, Cameroon and South Africa.

A simple device made from a variety of materials, the TWR solar cooker is known as an indirect solar cooker. It's an insulated box with large glass windows into which sun rays are reflecting and trapped. Food is placed inside the cooker and is heated within a special black pot.

Kills bacteria

Kenyan Clive Wafukho, TWR's solar cooker co-ordinator explains that the TWR cooker is "unique" because it can heat up to more than 350 degrees Fahrenheit (or a maximum of 170 degrees centigrade) — high enough to kill bacteria. Other versions can only heat up

to 120 degrees centigrade. He adds that, unlike cookers made from carton boxes and cardboard, the TWR cooker is made from timber and aluminium sheets with a doubled glassed top that make it sturdy to withstand the "hars conditions" in the rural terrain.

There are major other advantages to solar cooking. Dr. Rugh Nouati, a lecturer at the University of Nairobi, says that solar energy, unlike wood or charcoal, does not pollute the environment and does not expose women and children to excessive smoke — a major cause of respiratory diseases.

"The solar cooker is our magic stove!" says E.N. Karanja of Kenya. "Everybody in the family can use it."

Bekele, an Ethiopian refugee, says, "I am using the solar cooker to bake and sell bread in the camp."

Beneficiaries of this program include 33,000 refugees at Kakuma Refugee Camp in northeastern Kenya. Dorcas Aid International is collaborating with TWR to provide 150 cookers to the refugees, most of whom have been displaced from southern Sudan as well as Ethiopia, Zaire, Uganda and Somalia. TWR's broadcast signal from Swaziland is heard clearly within the Kakuma camp, reports Wafukho. Refugees not only benefit from the cookers, they also hear via radio how they can depend on God in their everyday lives.

Chinese authorities demolish Catholic church, detain lay workers

Andrew Wark

HONG KONG (NNI) — Chinese Public Security Bureau officials raided and demolished a newly built Catholic church in the northern province of Hebei in late November, severely beating five Catholic construction workers and arresting seven of the church's lay workers. The lay workers were released after four days in detention.

'Illegal' construction

According to the U.S.-based Cardinal Kung Foundation, a Catholic research organization, more than 40 police vehicles carrying some 150 security officers arrived in the Hebei town of Bei Deng Cun early in the morning, blockading all roads leading to the church. The officials then began destroying the church, claiming that the building had been constructed illegally.

The church workers were taken to the Qing Yuan Xian Public Security Bureau detention centre and held for four days. On the day of their release, local Catholic clerics held a Mass at the site of the demolished church, drawing thousands of worshippers.

Baoding Diocese, where the church was located, is commonly regarded as the epicenter of

"underground" Catholic activities in China, with frequent reports of police targeting local pro-Vatican Catholics for harassment.

The Cardinal Kung Foundation has also issued a report alleging that authorities in the southern Chinese province of Jiangxi have rearrested 76-year-old Catholic Bishop Zeng Jingmu. Zeng, bishop of Yu Jiang Diocese in southern

Jiangxi, had been released from detention on October 18 after being taken into police custody two weeks earlier for "illegal religious activities."

At the time of his release, the bishop was reportedly suffering from a serious case of pneumonia, contracted while he was in detention. Zeng's current state of health is not known.

The bishop has been arrested and detained repeatedly over

the past four decades for his refusal to join the state-sanctioned Catholic Patriotic Association.

"This kind of on-and-off arrest without going through the proper legal process ... has become notoriously prevalent in China as a weapon of intimidation against religious leaders," said Joseph Kung, a representative of The Cardinal Kung Foundation.

Catholic bishops release document on the environment

OTTAWA, (CCCB) — The Canadian Conference of Catholic Bishops has just released a document concerning the environment. The 40-page document, entitled "The Environmental Crisis: The Place of the Human Being in the Cosmos," contains a definition of ecological terms, an analytical index of many theories regarding the origins of the world and the influence of human beings on them, and an extensive bibliography.

The bishops' Social Affairs Commission, in publishing this working document, wishes to help pastoral educators better understand the ongoing en-

vironmental dialogue as they plan their pastoral action. The document is also for bishops, social action co-ordinators and all people and organizations concerned with the environment.

Theological focus

Theologian Father André Beauchamp, who was in charge of adult faith education for the Quebec Catechism Office and has been an educational advisor to the Quebec Environment Ministry, assisted in preparing "The Environment Crisis." Included in the many theories discussed in the document are: anthropocentricity, the Gaia

hypothesis, the big bang theory, zoocentricity, biocentricity and ecofeminism.

The bishops do not expect the document to answer all the questions raised in the environmental debate. Instead they try to focus on the theological, spiritual and pastoral aspects raised by the ecological crisis in order to contribute to the putting in place of a new alliance between human beings and the world which we live in.

Copies of the document are available from the Social Affairs Office of the CCCB, 90 Parent Ave., Ottawa, ON K1N 7B1 for \$5 (not including postage).

Church

Evangelism explosion closes in on 'every country' goal

FT. LAUDERDALE, Fla. (EP) — In 1989, Evangelism Explosion set an ambitious goal: to be active in every country in the world by the end of 1995. As 1995 drew to a close, the ministry was on track to meet its goal.

"We're active in 207 nations and have four to go," said executive vice president Tom Stebbins, who heads the evangelistic organization founded by its president, D. James Kennedy. "The four we have left are North Korea, Libya, Iran and San Marino."

Problems reaching out to North Korea, Libya and Iran are fairly obvious, since these nations have been hostile to Christianity in general, and western Christianity in particular. The difficulty in San Marino, a tiny nation in northern Italy, is less obvious. "The hard thing about San Marino is that we haven't been able to find one believer there to train," explains Stebbins. "But we have a strategy in place for the remaining four countries."

Despite the remaining difficulties, in mid-December the ministry expected to reach its goal. "It will be the first time that I know of that a Christian ministry is in every country in the world," Stebbins notes. "We're going to celebrate in March, and bring somebody from each country to Coral Ridge Presbyterian Church. We're planning 'Celebrate Reaching Every Nation' for March 17-20."

Being "active" in a nation means that Evangelism Explosion has certified a teacher-

trainer who is on site training at least one or two other believers. That can happen even in countries which persecute Christians, says Stebbins. "Because it's one-on-one training and sharing you can do it very clandestinely. People have to learn to do that in a very smart way."

Adapting to many cultures

In the last two decades, the growth of Evangelism Explosion has lived up to its name. In 1975 the ministry held only four clinics, but in 1995 there were 42 clinics in the U.S. alone, and 307 more overseas.

Stebbins says the ministry has had to modify its outreach techniques as it moves into different cultures. "We stick to the same basic gospel, but we try to adapt it to the respective culture," he explains. "For instance, you can't ask a Chinese person 'If you were to die today...' You'd need a lot softer question, something like, 'If Honk Kong were to be hit by an H-bomb and we were all to go up in smoke, what do you think would happen to you?'"

Evangelism Explosion's well-known "omelet illustration" which talks about using nine good eggs and one rotten egg also had to be modified in some places. "In the Philippines they like fertilized duck eggs that are just about rotten," Stebbins notes. "They might like an omelet made with a rotten egg. We have to adapt our illustrations, and make sure there's nothing offensive or inappropriate to the culture."

Bible novel is good news for mass market

LONDON, England (EP) — Advance orders by bookshops in Great Britain for a "novelization" of the Bible have been given a huge boost by press reports that the new book reads like a steamy romance novel, according to Ecumenical News International.

Lion Publishing, a well-known Christian publishing house, plans to release *The*

Book of God — The Bible in the U.S. and in England early in 1996. The press has suggested that the book is likely to resemble a book from publishers Mills and Boon, one of the biggest publishers of romantic novels, which are often described as "bodice rippers" in reference to the passionate removal of undergarments worn by women in the 19th century.

Seeking to be chastened

"Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong" (2 Cor.12:10).

In his story "The Gifts of the Christ Child," George MacDonald tells of a little girl, only five years old, named Sophy. She has heard her pastor say, "Whom the Lord loveth, he chasteneth." Sophy lives in a loveless home and is largely ignored and neglected by her father and stepmother. She deeply desires to be loved by someone, and if chastening is the sign of love, than that's what she desires. Though she's not sure what chastening involves, she sighs to herself over and over throughout the day, "If only the Lord would chasten me!"

Unlike Sophy, I don't find myself desiring the chastening of the Lord. On the contrary, I find that I hide from such discipline, even when I know it would be good for me. At one point in my ministry, for instance, I sought out a spiritual director, recognizing that I needed someone to hold me accountable for my spiritual growth and to offer me pastoral care. The director I found, however, was a gentle and affirming woman who was incapable of offering criticism. In fact, when I would confess to some small fault she would generally create an explanation to exonerate me from blame. In retrospect, I must admit that I selected this particular woman to be my director precisely because I knew she would never criticize. I was intent on avoiding chastening.

Mediocrity without discipline

But criticism, discipline and correction are all necessary ingredients of growth. When I am trying to improve my golf game, I want a teacher who will not simply affirm my desire to play the game but who will tell me when my swing is improperly aligned. When I am trying to become a better singer, I want a vocal coach who will not simply applaud a performance but who will also tell me when my intonation falters or my words are incomprehensible. When I am learning to drive, I want an instructor who will not just reassure me about the ease of driving but who will insist on doing things correctly and who will alert me to potentially dangerous habits.

In all these areas, I know the value of chastening. Without it, my growth will be limited and my progress slow. That's why taking the time to offer correction, to hold someone accountable, to help administer discipline, is a sign of love and concern. That's why God, who loves us more than anyone, is also willing to discipline us.

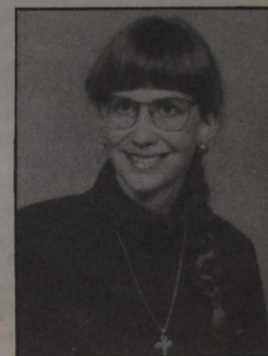
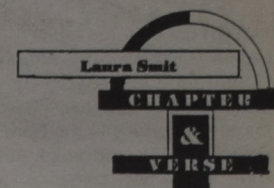
A different kind of teacher

Yet somehow I tend to put my spiritual growth in a different category than growth in golf or music. When such instructors correct me, I take their criticism as a sign of their commitment to my growth and of their interest in my development. When God chastens me, however, I'm quick to take it as a sign of his disapproval. I feel that God is testing, teasing, provoking — that this is all unfair and undeserved. Unlike Sophy, I do not sigh and long for God to chasten me.

In MacDonald's story, the chastening of God is bitter indeed. Sophy's new baby brother dies on Christmas Day. Yet the story is titled "The Gifts of the Christ Child" because in this time of mourning, the rest of the family is united, finally learning to love and value one another. Sophy learns that the Lord *does* love her, and so do her father and stepmother.

For God is the one whose chastening is always appropriate. Unlike other teachers, God is never motivated by a desire to dominate or control. God never finds himself in a foul mood which he then takes out on his students. God is never threatened by our improvement and never feels a need to keep us in our places. God's chastening is *always* motivated by his love for us, and, as he assured Paul, his grace is always sufficient to enable us to survive the correction and emerge stronger.

Laura Smit is a minister in the Presbyterian Church (U.S.A.). She is currently doing doctoral work in philosophical aesthetics at Boston University, Boston, Mass.





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Feature

Calvin Seerveld is committed to switching gears

Bert Witvoet

Calvin George Seerveld is not retiring, he says. He's "graduating" to another phase in his life of service to the Lord.

Somehow, the notion of not retiring does not come as a surprise from someone who admits to having been somewhat of a workaholic all his life. A vacation for him is to spend six full days in the Warburg Library in London, England, and, to compensate for this Calvinistic work ethic, attend the theatre every night. His hobby is translating the Bible. Oh yes, he also likes to garden and play squash.

Nevertheless, Seerveld's job as senior member in philosophical aesthetics at the Institute for Christian Studies in Toronto is

"How can we in our local congregation make Jesus Christ real today?"

completed. After 23 years of teaching, he's leaving the position which, says ICS president Harry Fernhout, "holds the potential for a lot more fruit." Especially because of the work of Seerveld and Nicholas Wolterstorff (and before that, Hans Rookmaker in the Netherlands), "aesthetics has become an area in which thinking in the Reformed tradition has been most fertile," says Fernhout.

Original scholar

Few people can dispute the fact that Calvin Seerveld has been influential in the Christian community. He has authored half a dozen books, co-edited a few more, has been supervising mentor for 20 graduate students, has delivered 77 academic lectures in Canada, the U.S., the Netherlands, Germany, South Africa, England, France, Hungary, Indonesia, Australia, Yugoslavia and Italy. And he has written numerous scholarly and popular articles.

Seerveld's accomplishments must be understood in the light of the fact that he does not believe in academic recycling, says Fernhout. "Each lecture is an original piece of work." Seerveld is also a perfectionist who needs total concentration to get something done; so one can understand why his time al-

ways is a scarce commodity.

A monastic streak

To the chagrin of his colleagues, Seerveld either did not have a telephone at home or if he did, the number was unlisted. He admits that that is not good for the communion of the saints, but he did it to slow down the pace of his life and to give himself scholarly seclusion. He looks upon his telephone as a call-out phone and a family phone, and closes the argument by saying that Professor Mekkes from Amsterdam's Free University set a precedent.

Simplicity is an ideal that has set the tone for the Seerveld household. Cal's wife, Ines Seerveld-Naudin ten Cate, joins Cal in this. Although she has an upper-class background (her Dutch father was a bank manager; her Swiss maternal grandfather, a law professor who sat on the International Court in The Hague and became president of the International Red Cross), her tastes are guided by frugality and modesty.

For years the Seervelds had no chairs in their living room. Guests were invited to get comfortable on the floor, which was made more attractive by the presence of various cushions. "It made the living room a great place to wrestle with your kids," says Seerveld, and furniture was expensive. The Seervelds have since inherited some furniture from Ines' mother, and a rocking chair from Cal's father. But Cal still prefers to sit on the floor. "Before I met Ines, I was a stoic," he says. Even today he admits to having a "monastic streak."

Live out of the gospel

Through it all shines Seerveld's desire to focus on what's real. "We have lost the vision of what really counts," he says of the Christian community. "The world is missing our witness. We probably don't have enough contact with unbelievers. I have a couple of unbelieving friends. The Lord will work it out somehow that I may be the scandal to their intellectual life."

When he visited Sierra Leone in 1986, Seerveld felt moved by the fact that things were real there. "You ask simple questions, like: Can you drink the water? Is Jesus Christ the Son of God? In the Western world we're talking about stuff that's not as basic. We spend a lot of

time on getting the jots and titles exactly right. It would be a lot more biblical to live simply out of the gospel. Read James and Romans. You're not saved simply because you're a good person. Make the rule of the Lord to bear even on people you don't like, even sinners."

Seerveld calls that "the open demeanor of a faith that's certain — Jesus is Lord even if your sister has cancer. You go to the Psalms and you get mad at

band all denominational boards and standing committees. Strip yourselves of ministerial status; and let the ruling elders in the congregation designate as instructors in the Word whoever can bring the Word of Life from the Scriptures and is practising a daily walk of prayer and fasting in the spirit of the gospels."

That was heady, disturbing stuff. But those who understood the literary tradition of irony knew that Seerveld was draw-

ing from his parents. He grew up with good Christian parents who did not know the Kuyperian tradition their son would later embrace. His father was a fishmonger on Long Island, outside New York City. "We had tough customers," Seerveld recalls. "You had to learn to sell fish to everyone under the sun."

He helped his father for a dozen years or so. Being the eldest son of lower-class parents, he never rebelled. "I didn't



Seerveld admires a big bubble he was blowing in front of the Institute at 229 College St., Toronto. It's a symbol of his theory that we are called to be playful as we carry out our cultural mandate.

God." How can we in our local congregation make Jesus Christ real today? Seerveld asks.

It's striking, however, that Seerveld has not been very outspoken about what he thinks may be wrong in the church and Christian community. He's not the most controversial member of the ICS senior staff. Seerveld thinks that's because he's not a political animal. "I'm not a person who can think on his feet," he says modestly.

There were the few times in the '70s when Seerveld upset people with his lecture and slide show on "The meaning of nakedness," and with his speech to Christian Reformed ministers at their ministers' institute before synod: "A Modest Proposal for Reforming the Christian Reformed Church in North America," published in *Out of Concern for the Church*.

His "modest" proposal was: "Close Calvin Seminary. Dis-

ing attention to the fact that the CRC suffered from hypocrisy by fighting the wrong enemies and by "living in the neighborhood of the Truth but being unaware of what the score is."

Nothing quite that confrontational has flowed from Seerveld's pen since then. That's because he wants to be "theological" rather than critical. "If you say, 'Here's where I stand' then they have to attack," he says. Besides, he adds, "the church is our mother; you don't take a swipe at your mother." (No, you serve her a "modest proposal.")

Getting some savvy

Fernhout thinks that one reason Seerveld keeps a low profile is that he is so committed to his scholarly vocation. "He buries himself in it." "Institutional struggles are an unwelcome distraction."

Much of Seerveld's work ethic and sense of piety comes

from his parents. "I had very wise parents. We didn't have much, but we were in this together." His mother, who had a business education and had worked for a lawyer, played the violin. She made him practise the piano, which he didn't like, but for which he is grateful today. He remembers sitting on the steps of the back porch one day in the 1930s and asking his mother for something more to eat and being told there was no more. That made an impression on him. He had never thought of that before.

His dad was a perennial elder and member of the Christian school board who left home at 5 in the morning and came home at 7 o'clock at night. He ate a meal after the family was done and then it was off to meetings or home visits. "We saw my dad on Sundays." Seerveld is proud of his humble background. "It has given me some savvy." He

thinks of his dad as a man without pretence and one who lived the faith. "We didn't give out tracts, but he gave service and quality goods."

"For a whole week I saw him checked out in the fish store by a tax man who couldn't find anything wrong. But he had to find something. He finally found out that on Saturday nights the men working for my father were able to fill up a basket with food to take home. And my father had not reported that. This had happened for 10 years. So they docked him for that. It was so evil."

Retiring is not easy for Seerveld. It feels strange, he says. When you love your work as much as he does, not having to work is no liberation. But he is really grateful that he resisted teaching this year. He wants to adjust to the new phase of his life. Once a week he schedules

"I have a couple of unbelieving friends. The Lord will work it out somehow that I may be the scandal to their intellectual life."

doing something with Ines. Even taking out time for this interview was a bit of a sacrifice on his part. He could be translating the Bible instead.

How does Cal maintain a vital relationship with the Lord? Mostly by translating the Bible from the original Hebrew and Greek. "That's when God talks to me. It's a special thing I've had in my life ever since I learned the languages," he says. There are other ways: reading the Scripture for the day at the evening meal; being an elder in his church; and taking difficulties to the Lord in prayer. But God also talks to him when he hears a good sermon. "Good sermons are very important," he says. Yet Seerveld tries not to go to church in a critical frame of mind. As long as a preacher tries to say what the text means, he will honor that attempt. That is better than having a tremendous sermon which does not exegete the text.

"But then I heard a bad sermon which did not exegete the text but which convinced my daughter to make profession of faith. So what d'you do? Praise the Lord!"



EDWIN DE JONG

From left: Cal, Ines and Lambert Zuidervaart at the "Arts, Community and Cultural Democracy" conference in Grand Rapids, Mich.

Being a minister is an impossible job, he says. "You can't meet everybody's expectations or even needs."

Being on the committee which revised the CRC's *Psalter Hymnal* for 10 years was nearly the best "Body of Christ experience" of his life, Seerveld says. "The 12 of us got to know each other inside out. We went through troubles together, deaths in the family. We did not all think alike, but we were all one body. It was a great gift from the church," he adds. "I usually experience communion of saints when people are crying."

A help meet for him

Cal paid a moving tribute to his wife, Ines, at the retirement dinner at Knox Presbyterian Church in Toronto on November 17, acknowledging her as a source of strength and love in his life. Ines says herself that, although Cal's work drew him from the family a bit too much at times, she always supported his work. "I thought it was refreshing."

Cal compares Ines to Chaucer's Giselda, "an utterly patient woman who does not want the limelight, who is always calm and selfless, in a good way." Every week, on Wednesdays, she visits old people in Barton Place.

When Cal met Ines, she was a member of the "Hervormde" (Reformed) church. She knew Greek mythology better than she knew Bible texts. He knew prayer language and she didn't. But her prayers were really genuine, says Cal. A lot of the church struggles were foolish to

her, "so you don't go into that." This, too, helped Cal not to become political.

In her characteristically matter-of-fact way, Ines herself says of the "women in office" issue that it is an important issue, "but it's something that

will come any way. Why waste so much energy on it?"

Aesthetic blind spot

Some people have remarked that Seerveld does not dress well for a person whose field is aesthetics. A lacklustre tie with a faded yellow corduroy jacket (which is what he was wearing at his retirement dinner) isn't everybody's notion of a well-dressed man. Seerveld admits that there may be a blind spot in his choice of clothing. He attributes part of it to his fish-store background — "not to pay overly much attention to one's dress."

He buys most of his clothes at rummage sales and in second-hand stores, and even then he hasn't bought new clothes for a decade or so. The day of the interview he wore an attractive woolen sweater — white with red and green patterns — which one of his daughters had knitted for him.

Ines takes much the same approach to things. She usually designs the stoles that graduate

students wear at ICS convocations, picking up remnants in clothing stores.

Years ago, going to church in the mid-70s, Cal's eldest daughter, Anya, wore a dress and blouse that looked "like someone had just thrown paint all over her, it was that colorful." So Cal asked her whether that was the right thing to wear to church. Her answer was, "Well, Dad, you always told us to dress for God. God likes colors." Cal had on a pale grey suit and felt kind of shabby next to her, he says.

"So perhaps I ought to pay more attention to that," admits Cal after telling the story. And he says he wants to correct his work habits, spending more time with Ines and friends. Perhaps he will also become more playful and start blowing bubbles, since, according to Cal, playfulness is at the heart of the human mandate.

They say that the road to Cal's retirement is paved with good intentions!

Seerveld: the reformational scholar

Bert Witvoet

Calvin Seerveld has for a long time stood for the importance of "reformational scholarship." What does he mean by that?

He means to say that scholarship should please God, according to Romans 12:2, Seerveld says. And for scholarship to be "reformational" it should be in line with the historic Reformation (Luther and Calvin), and should continually be reforming (*Reformanda*), always moving closer to what God wants.

Seerveld did not "grow up with this Kuyprian view of things. Until he went to Calvin College in Grand Rapids, Mich., he had not attended any Christian day schools. His best professors at Calvin were Henry Zylstra, John Timmerman (Sr.), Henry Stob and Harry Jellema, he says. This put him in, what he calls, the Anglo-Catholic, semi-Thomist, semi-Platonic tradition. Seerveld was in his last year at Calvin ('51-'52) when H. Evan Runner came on staff. "He gave me an idea of what this Dutch, Amsterdam,

Vollenhoven and Dooyeweerd tradition was. And that was very exciting."

Studying under Barth

As a result of his encounter with Runner, after Seerveld got a master's degree in Classics and English at the University of Michigan, he used a Fulbright scholarship to attend the Free University in Amsterdam. Seerveld lived for two years off the one-year scholarship and studied under professors Vollenhoven and Zuidema.

After that he had a *Wander Jahr* in Basel, Switzerland, where he studied under the famous theologian Karl Barth, and under Oscar Cullmann and Karl Jaspers.

When Seerveld was in Basel, Barth's main study was on angels, so that's what he lectured on. Barth, who had a great sense of humor, had said, "I'm only going to give one lecture on the devil, because there's nothing he would like more than to give him a lot of attention."

"Of course," says Seerveld,

"that's also a weak spot" in his theology. Creation and sin get short-changed because he focuses so much on the triumph of grace."

Seerveld once asked Barth whether there would be any Christian philosophers in heaven, because Barth did not believe in Christian philosophy, even though his brother taught philosophy in Basel. In his characteristic way Barth had admitted, "A few."

It took him a while to modify Barth's influence on him, says Seerveld, but Barth made Jesus Christ real for him. "Barth didn't talk about Jesus; he didn't talk about Christ; it was always Jesus Christ," to stress the inseparability of Christ's two natures.

Extended honeymoon

In 1956 Calvin married Ines Naudin ten Cate, whom he had met in a snowdrift while he was taking a ski trip in Austria. The two spent the better part of a year in Rome, where Cal was studying aesthetics with Carlo

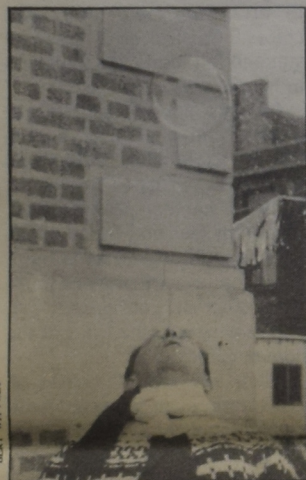
Continued on page 12...

Feature

Seerveld: the reformational scholar

... continued from page 11

Antoni. The 10 months in Italy were like a 10-month honeymoon for the young couple. An order of unordained Dutch nuns took an interest in them and showed them many special places in the Vatican. The Seervelds also worshiped with the Waldensians for a while, "who sing hymns as if everybody is in the shower singing an opera," says Cal.



After that, it was back to Amsterdam, where Cal cloistered himself for a year and wrote his dissertation on "Earlier Aesthetics and Literary Theories." Seerveld looks on his five-year European experience as a great blessing.

Inexperienced teacher

After Cal finished his doctoral work, the Seervelds moved to Jackson, Mississippi. A friend of Cal's, Robert VanderVennen and a couple of Orthodox Presbyterian PhDs had been invited to come to Belhaven College in Jackson, by its president, to make Belhaven the "Calvin College of the South." VanderVennen, in turn, wrote Seerveld and asked him "to come over and help us." Seerveld did for a year ('58-'59). That one year, Seerveld taught philosophy and English literature, 10 different courses on Mondays, Wednesdays and Fridays. So on Sundays, Tuesdays and Thursdays, he didn't go to bed, he says. He needed all that time to prepare.

In senior philosophy he used the three volumes of Herman Dooyeweerd as his text, advising the students to get together in groups of three and share a set. "So throughout the South, there are probably dozens of

people today who have one volume of Dooyeweerd's set. That's what an inexperienced teacher does," Seerveld says with a chuckle.

After the year at Belhaven, Seerveld accepted a position at Trinity Christian College in Palos Heights, Illinois. For the next 13 years (1959-1972), Seerveld taught philosophy at Trinity. He then joined the Institute for Christian Studies (ICS) in Toronto, where he has been until his recent retirement.

Finally persuaded

While he was at Trinity, Seerveld was well established in the school of reformational scholarship. But he was not yet convinced of the importance of Christian organizations. Runner, Vollenhoven and Zuidema had tried to persuade him and he listened. He knew that Christian philosophy and Christian schools were needed, but Christian organizations?

While he was teaching at Trinity, Seerveld attended the 1961 Unionville Conference near Toronto, sponsored by the ICS, then known as the Association for the Advancement of Christian Studies. The next year, he gave a Unionville lecture and a few years later his *Song of Songs* (Seerveld's translation, with music, of the Song of Solomon) was performed by a Toronto group of singers and actors (which included this writer as the shepherd lover).

Seerveld would stay at Gerald and Win Vandezande's in Rexdale. Gerald was then executive secretary of the Christian Labour Association of Canada (CLAC). It was at their home that via an extension telephone Seerveld listened in on a conversation between Gerald and a *Toronto Star* reporter about the CLAC.

"The secular reporter was saying, 'Oh, you mean, religion is in the background, and it's got to come up to the foreground?' And Gerald was saying, 'Yeah, yeah, that's the idea.' That convinced me of the importance of Christian organizations. It was so wonderful.

Giving bread to children

That's how Seerveld became a "full-orbed" reformational man. "It's the Kuyperian idea that there's not an inch of this world that should not come under the rule of Jesus Christ," he says. "That idea took root in

my piety upbringing, that all this was service to God."

That Seerveld has not lost his enthusiasm for this vision came out clearly in his address "Philosophical Aesthetics at Home with the Lord" at the ICS fall convocation on November 17. He commented on the fact that he does not hear much being said anymore about scripturally directed learning. Christian research requires a common philosophical viewpoint, he said. Yet, it's also as simple as a father and mother being called on to give their children bread instead of stones.

Tribute of respect

One of Cal Seerveld's former students, Dr. Lambert Zuider-

vaart (now teaching aesthetics at Calvin College), wrote about Seerveld's work in an introduction to *Pledges of Jubilee*, an anthology of essays written in Seerveld's honor and presented to him at the "Arts, Community and Cultural Democracy" conference on August 16 in Grand Rapids, Mich.:

"It would be hard to overestimate the scope and significance of Calvin Seerveld's work. A gifted and respected philosopher, historian, teacher and cultural critic, he is equally well known as a stimulating lecturer and indefatigable builder of Christian organizations. Cal has given selflessly of his time and talents to Christian artists and art organizations, most

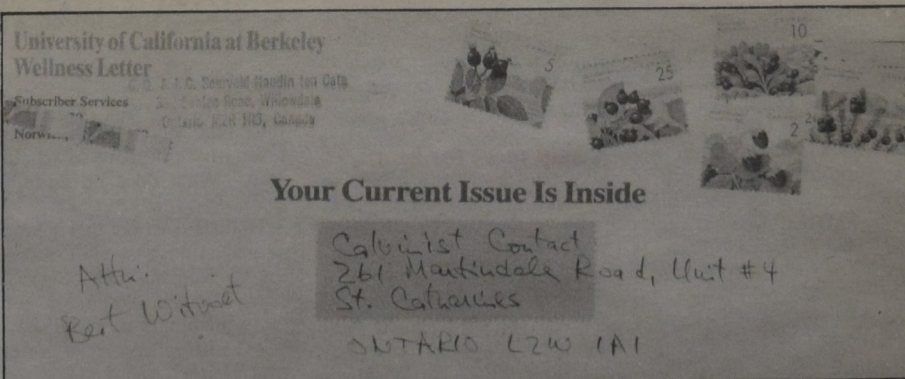
notably the Patmos Workshop and Gallery in Toronto. He has played central roles in the formation of a fledgling college (Trinity), the growth of a unique graduate school for cross-disciplinary philosophy and theology (ICS) and the founding of a bilingual Canadian Society of Aesthetics/Société canadienne d'esthétique. Trained in literature and philosophy, Seerveld has also composed songs, written psalm versifications, translated Scripture, published on art history and become a film aficionado.... He has addressed an amazing variety of audiences ... not only across North America but also around the world."

Defined by chalk and envelope

Barbara Carvill

At a banquet held in Grand Rapids, Mich., on August 6 in honor of Cal Seerveld and his wife, Ines, four people were asked to present a short vignette of Cal as teacher and human being. I reprint part of such a vignette given by a friend of the Seervelds, Barbara Carvill.

The topic of my sketch is Cal's manner of writing.... All of you in this audience who have been instructed by Cal know exactly what I mean: Cal's manner of writing on the blackboard. It is an awesome experience to witness the husky energy with which he, an entrenched left-hander, uses the chalk. When Cal writes, he truly leaves a mark behind. Driven by an impatient force and speed, the words appear on the board without much regard for their legibility or aesthetically pleasing arrangement on the black surface.



This man of God is a man of passion, punch and power. There is so much creative energy crammed up within him. And the way Cal makes his marks on the blackboard belies the tentativeness, modesty and meekness with which he often prefaces his subject matter. His way of handling the chalk shows resolve, even a trace of brute force. Surely, you needed such a hand to cut and file fish!

Not all of you here, however, have witnessed Cal's handwriting on the black wall. But maybe you have received one of his hand-addressed letters. What an extraordinary sight to behold! First you think: good, Cal is frugal by not using new envelopes; here is sound stewardship. Cal as an obedient servant of our Lord does not squander. For a painful moment you feel deeply your own sinful profligacy in matters of envelopes.

But then, while you marvel at the multitude of stamps put there with generous abandon, and while you follow the forceful, rounded, dynamic script in black ink which fills almost all of the envelope's surface (because old senders and addresses have been crossed out and the new one written over it), all of a sudden another dimension of such a Seerveldian envelope opens to you: Is this maybe an object lesson ... about community, about getting and giving, about sharing what you received, about...?

Barbara Carvill teaches modern languages at Calvin College in Grand Rapids, Mich.

Society

An unusual deputy mayor

A community reaches out to a citizen in need



Chris Emond (centre) with Renfrew Mayor Howie Haramis

Mary Cook

It didn't take long for me to realize that this official opening ceremony was going to be different. I had been asked to say a few words at the opening of the Renfrew (Ontario) Fair, and just before I mounted the stage I was told not to utter the words "I now declare the fair officially opened."

At the time, the order seemed a bit strange, because that is usually the purpose of my being at such a function. However, I was very careful in my remarks not to say the banned phrase, and I soon found out why.

Official 'deputy mayor'

No sooner were the last words out of my mouth than a young man, beautifully groomed, dressed in a royal blue serge suit with white shirt and matching tie, jumped on stage with long scissors and a piece of ribbon dangling in his hand. The ribbon was cut and this fellow declared the Renfrew Fair officially opened.

There was the usual mingling after the event and I had a chance to talk to the fellow who was given the honor of opening the Renfrew Fair. He wore a bright tin button on his lapel and I commented on it.

"That button shows that I am the official deputy mayor" he proudly proclaimed. And he

seemed to be very much part of the dignitary contingent who had gathered in front of the grandstand, but I was curious as to how he had become the deputy mayor, because you see, the man was born with Down's Syndrome.

He was introduced to me as Chris Emond, and his young face belied his true age, which turned out to be 49.

Driving home from Renfrew that night I couldn't get Chris Emond out of my mind. While most communities accept with a sometimes patronizing attitude those who are mentally handicapped, here was a town who not only accepted a Down's Syndrome man, but went out of its way to include him in their ceremonies!

Curiosity took me back to Renfrew this week. I had to learn more about Chris and how the town of Renfrew has given this man such a feeling of self worth and belonging.

Blossoming in a new environment

At a luncheon arranged by Mayor Howie Haramis, which included several business people, associates of Chris' and of course, the man himself, I learned about the town's outreach to someone who could easily have been forgotten in the general stream of everyday

living in a busy community.

Chris was born in England and came to Canada as a child. As a young adult he was placed at Rideau Regional in Smiths Falls. That was to become his home for many years. When the home was downsized, Chris was moved to various group homes and finally ended up in Renfrew, where he shared an apartment with a friend who had also been at Rideau Regional.

He absolutely blossomed in his new environment. Under the wing of various social agencies Chris was soon living on his own in his own apartment.

Importance grew

Enter the mayor of Renfrew Howie Haramis. No one is quite sure how Chris' evolution came about. But Howie, somewhere along the road, appointed Chris the deputy mayor. That means that Chris has his own seat in the gallery of the council chambers, never misses a meeting, and is given minutes and all the literature coming out of town office just like anyone else of authority in town.

From there, it seems, Chris' importance in the community just grew. Chris isn't quite sure when he first was asked to cut a ribbon for an official opening. It may have been for a new business or some event. And in fact,

he may not have been asked at all. He may have just decided he was going to do it, and that's all there was to it.

So several years ago, Chris Emond just felt he was the right person to officially open everything in town, and he has been doing it ever since. He arrives at the spot complete with his own leather briefcase, his own scissors and a wide roll of purple ribbon he gets from Ray's Flower Shop where he works at cleaning the floors and generally keeping the place in order.

Oh, yes, Chris works. In fact, he has several jobs. And he won't work for nothing, either. He demands to be paid and he gets it! After all, he does have expenses. He has appearances to keep up. He loves nice clothes, he like good things around him in his apartment, and he likes to travel. So he gets paid for the several jobs he holds down in Renfrew.

A busy man

He is completely responsible for keeping a green shamrock spotlessly shined every day which is embedded in the sidewalk in front of Barry Breen's insurance office on the main street.

He cleans the local Member of Parliament's (Leo Jordan) office, and he is a valued employee of the flower shop where he has worked loyally for years. Of course, he will pick up other little jobs wherever he can find them. So Chris is always busy.

He writes his own cheques and looks after his own money.

And Chris is not only accepted in many organizations in the town of Renfrew, he is a valued member. He belongs to the Royal Canadian Legion, and is Barry Breen's assistant in the running of the Brad Marsh (of the Senator's fame) fan club.

Chris never misses a hockey game in Renfrew, and once when no one else could beg, borrow or steal a ticket to a hockey game in Ottawa where Wayne Gretzky was playing, Chris was given a seat in the front row by the vice-president in charge of tickets.

Always time for prayer

I learned far more about Chris than I have room to tell in this column. And I also learned about the compassion of a community which has reached out to make someone's life meaningful who could easily have been lost in the shuffle.

We donned our coats to leave the luncheon. Chris noted, after we had eaten a full lunch and had our visit, that we had forgotten to say grace. We sat down again, and with our coats on and with our heads bowed, Chris Emond said his thanks for the meeting and for the food.

It was likely the same grace Chris says every morning at a local restaurant where, as part of the business community, he meets for breakfast. No one eats until he gets there and leads them in his special prayer.

Mary Cook writes a column called "From the Heart" for the Renfrew Mercury, Renfrew, Ont. Reprinted, with permission, from the Renfrew Mercury.

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After the referendum

It was to be expected that also the church press would have something to say about the outcome of last fall's referendum. In the Catholic Register of Nov. 13 we found statements issued by the executive committee of the Canadian Conference of Catholic Bishops and by the Assembly of Bishops of Quebec.

Editorials in the December issues of the United Church Observer and the Anglican Journal, and the Nov. 14 Christian Week also dealt with the referendum results and the challenge they present to Canadians.

Here are some of the things that were said:

The Canadian Bishops:

"The decision made by the people of Quebec was neither easy nor painless. As a result, the people of Quebec and Canada are highly charged with profound feelings and conflicting perspectives about their political and social structures.

Complex emotions

"Not only have patriotism, pride and outpourings of affection been stirred up, but also anger, resentments and suspicions. These emotions are understandable, but they will not suffice for renewing and transforming political and social structures...

"To assist in creating the constructive atmosphere the Bishops call on people of all faiths to remember their special calling to be messengers of reconciliation, peace and justice.

A vital moment

"This is a vital moment in our history to exercise patience and understanding and to work together ... with a true sense of common mission.

"Because it is such a crucial moment, the ... Bishops call on the governments and people of Canada to look at history with willingness to admit failures and mistakes, to listen to and evaluate the needs of the present moment with fairness and charity and to begin working for a new tomorrow with hope and renewed vision. To meet his challenge, we all need courage and creativity.

"Although there are political differences and constitutional preferences, diverse cultural and linguistic communities and various religious traditions, nevertheless as human beings we are all called to a communion that not only transcends such differences, but which

enables them to become mutually enriching."

★★★★★

The Bishops of Quebec:

"The final result must not have the effect of curbing the evolution of Quebec society. Therefore, in the days following this major consultation of the people, as members of the executive committee of the Assembly of Bishops of Quebec, we feel that we must speak in a spirit of pastoral service to express our solidarity with every segment of the people of Quebec and to contribute to the advancement of our collective life.

"More than ever we shall need attitudes of respect and dialogue, rigorous quest for truth and justice, acceptance of our differences and attention to the weakest members of our society. We wish to encourage all of our fellow-citizens, especially those who have been more actively involved in the referendum debate and who emerge from it disappointed and hurt, to continue as serenely as possible the necessary effort of reflection and imagination to achieve the full development of Quebec society.

Still unsettled

"We call upon our fellow-citizens from the other regions of Canada not to stop trying to understand the aspirations of the people of Quebec and to find ways to respond to them. We must escape the temptation of turning the page once and for all, believing that everything is now settled. We must likewise avoid the pitfall of blaming specific groups for the result or of refusing to continue the dialogue.

"In no way do our Christian

Church press

Jacob Kuntz

faith and our interpretation of the Gospel impel us to opt for one political system instead of another. The revealed Word leads us to put in perspective any socio-political structure that would claim to be inviolable or sacred.

"Neither the preservation of the current federal bond, nor the quest for the status of sovereignty can be dictated in the name of Christian values. The Gospel invites us to look for solutions that will respect the dignity of individuals and peoples, the co-operation of the majority and minorities, the advent of peace and justice with a constant concern for the less fortunate and for the place of young people in our society."

★★★★★

The Observer:

"I didn't see any winners on referendum night. Those of us who were relieved with the 'no' margin (albeit barely there) should understand it left deep wounds and only buys Canada a limited amount of time.

"What comes next is just as perilous. We have, I'm afraid, already lost the country we took for granted. Now we can only fashion another version of it, or a new arrangement. It might even be better but only if people see the future through each other's eyes.

Reason for hope

"Many opportunities have already been lost through pride and resistance to change. Many of the symbols and values (the CBC, passenger trains, the social safety net) that held us together are weakened or going.

"But we have still reason for hope, if we have the will to change. We will have to understand that many Quebec people want our respect more than our love, and may mistrust even the honest affection we finally showed them. We will have to weigh all regional aspirations against the social security and equality that have come to us through a strong central government. We will also need to maintain protection of francophone culture and protection from American culture. And we must acknowledge the rightful place of aboriginal people at

any table of decisionmakers we manage to bring together."

★★★★★

The Anglican Journal:

"'Plus ça change, plus c'est la même chose': 'The more things change, the more they remain the same.'

"The razor-thin federalist victory of Oct. 30 was too close for comfort. It solved nothing. In fact it exacerbated an ongoing, painful, divisive issue that tears at Canada's very heart.

"While it is true that many people in Quebec who voted Yes did not vote for separation, the referendum result indicated a heartfelt desire for change. The problem is how to affect that change.

"The post-referendum rhetoric has been a mixture of magnanimity and crude triumphalism. But this is not a time for rhetoric...

"Prime Minister Jean Chretien's last-minute promise of major changes in the relationship between Ottawa and Quebec was viewed by many as a desperate attempt to stave off a sovereigntist victory. At best it was a stop-gap measure.

"The Parti Quebecois has already said it will not open constitutional talks with Ottawa until Canada agrees to treat the province as equal. But the tide against making further 'concessions' to Quebec is strong. Canadians don't appear to have the stomach for another divisive and painful round of constitutional talks. It is also unlikely that the federal government will be able to get the support it needs from the provinces, the First Nations and single-interest groups. The Reform Party ... has clearly indicated it will not support the idea of distinct society status for Quebec."

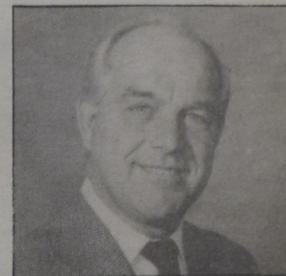
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Christian Week:

"To our friends in Quebec I address myself.

"I would like to say to them, let's work at making a country together. Can we not resolve to make Canada a better place for all who share its vast spaces, its rich opportunities and its great endowments?

quotes



"You, our friends in Quebec, have grown accustomed to speaking of Francophone Quebec and Anglophone Canada, as though we were only two peoples. But we are more than that. A part of the rest of Canada indeed finds its roots in the British Isles; but more is rooted in Germany, the Ukraine, Poland, Italy, Yugoslavia and increasingly in the Philippines, the Caribbean, China.... And then there are those whose home for thousands of years has been right here. We are people of a host of origins. These people want you to stay in Canada because they believe you can enrich us more by staying with us than by forming walls to shut us out.

Building a country together

"Please think of the tens of thousands of Canadians who have learned French in the past several decades because they wanted to build this country together with you. Think of the many times Canadians from outside Quebec shared their resources with you in order to strengthen you. Please think of the changes Canada has made to acknowledge your role in forming this country.

"Join our hearts with us in making Canada a better place. Hold us accountable as we will hold you accountable. Gain from us as we would like to gain from you.

"God has endowed us with much more than we deserve. It's his grace that allows us to live together. Let's resolve not to allow that grace to be extended in vain."

Jacob Kuntz is a retired Christian Reformed pastor who works part-time in Holland Christian Homes in Brampton, Ont.

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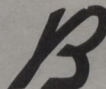
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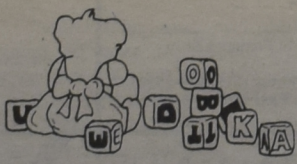

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Classified Rates	Thank You	Anniversaries	Obituaries	Vacations
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries . \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00.</p> <p>Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>HEIDINGA:</p> <p>By the grace of God, and with family and friends, we, Hedde and Baukje Heidinga celebrated 60 years of marriage on Dec. 3, 1995. We received many, many greetings and best wishes from around the country and the world. Thank you all! Praise be to God from whom all blessings flow.</p> <p>KERSIES:</p> <p>Jan and Nely Kersies of Hamilton, Ont., would like to thank all our relatives and friends for the flowers, cards and phone calls on the occasion of their 35th wedding anniversary.</p> <p>Births</p> <p>VAN ARRAGON:</p> <p>Paul, Kathleen and Saskia are pleased to welcome the newest member of their family</p> <p>LUKAS JOHN BROER VAN ARRAGON</p> <p>Lukas made his grand entrance on Dec. 3, 1995, at 2:08 a.m., in Poly-Clinic Hospital, Harrisburg, Pa. We thank God for Lukas's safe arrival. Home address: 422 W. Simpson, Mechanicsburg, PA 17055.</p>  <p>VOS/MOLENAAR:</p> <p>With great joy, we, Andy and Nel Molenaar of Langley, B.C., welcome the birth of our fifth granddaughter</p> <p>KERRI LEE VOS</p> <p>born to Ingrid and Paul Vos of St. Anns, Ont. Little sister to Ruby and Nicole.</p> <p>Kerri is a grandchild for George and Frances Vos of Smithville, Ont., and great-grandchild for Mrs. J. van Duyvenvoorde of Shalom Manor, Grimsby, Ont., and Mevr. A. Molenaar of de Amandelboom, Bilthoven, the Netherlands.</p> <p>Address: J.A. and N. Molenaar, 9093 Wright Street, Langley, BC V1M 3T3</p>	<p>Holwerd, Friesland</p> <p>1950 December 28 1995</p> <p>With joy and thanksgiving we celebrated our parents' 45th anniversary.</p> <p>TOM and SJOUK SMIT (nee VANDER HOOP)</p> <p>Congratulations from your children. Thank you for many years of love and care.</p> <p>Hank & Kathy Smit — Chatham, Ont. Aggie & Neal Stretch — Hanover, Ont. Margaret & Barney Murray — Beeton, Ont.</p> <p>Marcella & Camil Lesieur — Quebec City, Que.</p> <p>Theo & John Vanderzaag — Alliston, Ont.</p> <p>Trudy & Peter Walker — Toronto, Ont. and lots of love to Oma and Opa from your 16 grandchildren.</p> <p>Address: 66 Marion Ave., Chatham, ON N7M 5N3</p> <p>1951 January 30 1996</p> <p>With praise and thanksgiving to God, we announce the 45th wedding anniversary of our parents and grandparents</p> <p>JACOB and GEESINA VOOGD (DEVRIES)</p> <p>May God continue to bless you. With love from your children and grandchildren.</p> <p>Albert Voogd George & Edna Voogd Melissa, Rachel, Chris Anne & Andy Vander Ploeg Mike, Dan, Melinda, Jennifer Brian & Annette Voogd David Helen & Al Bloemendal Paul, Trevor, Peter Jenny & Gerald Bloemendal James, Jenna Jake Voogd Natalia, Katrina Wayne & Nadine Voogd Devin Eugene & Cristine Voogd Samantha</p> <p>All are welcome to join us at an open house, January 20, 1996, from 2-4 p.m., at the Maranatha Chr. Ref. Church, Highways 59 and 401, Woodstock, Ont.</p> <p>Address: R.R. #2, Burford, ON N0E 1A0</p>	<p>March 30, 1932-Dec. 13, 1995</p> <p>On Dec. 13, 1995, after a short illness,</p> <p>MARGARETH G. VAN HELDEN</p> <p>went home to be with our Lord. Dearly loved by her parents Jan and Aleida Kroezen.</p> <p>Dearly loved by her husband Arie Van Helden.</p> <p>Dearly loved by her children and grandchildren:</p> <p>Rita & Hank Leferink — Acton, Ont. James, Chris, Mark, Jennifer, David</p> <p>John & Joyce Van Helden — Beamsville, Ont. Sarah, Jodi, Elissa, Joshua</p> <p>Alice Van Helden — Mississauga, Ont.</p> <p>Margareth & Wilbert Lise — Woodbridge, Ont. Angela, Richard, Patrick</p> <p>Anthony & Monica Van Helden — Acton, Ont. Marcel, Stephen, Amanda</p> <p>Timothy & Sandra Van Helden — Mississauga, Ont.</p> <p>Jocelyn, Kaitlyn, Karalyn</p> <p>"He who dwells in the secret place of the Most High will rest in the shadow of the Almighty. I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust'" (Ps.91:1,2).</p> <p>Correspondence address: Mr. Arie Van Helden, 32 Wade Rd., Gen. Del., Smithville, ON L0R 2A0</p>	<p>GOING TO HOLLAND FOR VACATION?</p> <p>Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure.</p> <p>CENTRALLY LOCATED near Apeldoorn year-round accommodations.</p> <p>FOR BROCHURE OR MORE INFORMATION CALL</p> <p>Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.</p> <p>For Rent</p> <p>House for rent in Niagara Falls, Ont. Two bedrooms, 1 1/2 storey. \$650 per month, first and last. Does not include utilities. For more information please call (905) 358-9150 or (905) 358-7200</p> <p>Look for our Calendar of Events on page 18...</p>
			<p>Miscellaneous</p> <p>It's time to stop procrastinating...</p> <p>Do you have stories worth telling? We can edit, write, and publish your work — be it a personal life story, a family history, or a commemorative book. (We can interview and talk Dutch.) Over 15 titles in print. Extensive references available.</p> <p>Family Memories Publishing HAS MOVED TO: 3 Pearson Road Brampton, ON L6Y 2M9 (905) 451-8916</p> 	<p>BERGENTHEIM TE HUUR VOOR VAKANTIE:</p> <p>Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Berghem, Overijssel (ongeveer 12 km van Ommen).</p> <p>Voor volledige informatie bel of schrijf naar:</p> <p>J. Snijders 651-4 Ave. E. Brooks, AB T1R 0H4 Phone: (403) 362-4052 or (403) 362-2653</p>
		<p>Personal</p> <p>Retired widower, in good health, likes to meet Christian lady (SW or central Ontario). Age 57-64. Reply with note and phone number to File #2638, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p>Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>Teachers</p> <p>BRESLAU, Ont.: Woodland Chr. High School invites applications for the position of teaching Vice-Principal for the 1996-97 school year. This position will be half time administration and half time teaching. Administrative responsibilities may include attendance, discipline, curriculum and program development and scheduling.</p> <p>Interviews for this position are planned for mid-February 1996. Please direct inquiries and applications to:</p> <p>Gary VanArragon, Principal Woodland Chr. High School R.R. #1, Breslau, ON N0B 1M0 Phone: (519) 648-2114 Fax: (519) 648-3402</p>
<p>Share your family news in 1996 with the rest of us.</p> <p>Place an ad in C.C.</p>	<p><i>Business Directory on page 15...</i></p>			

Classifieds

Miscellaneous

FACTS

• In Canada, women earn only 63% of what men earn. The world average is almost 75%. (UNDP Human Development Report, 1995)

• Worldwide, one-third of a woman's work day is paid labour and two-thirds is unpaid. For men, two-thirds of the day's work is paid and one-third is not. (UNDP Human Development Report, 1995)

• In Africa and Asia, girls aged 10-14 put in seven or more hours a day in household and domestic work. (UNICEF, 1994)

• Women account for two-thirds of the estimated 960 million illiterate people in the world. (UNICEF, 1993)

• Half a million women a year die as a result of pregnancy or childbirth-related causes. One-quarter of them are teenagers. (World Bank, 1991)

• Today, worldwide, there are two women for every three men infected with HIV/AIDS. But women are now falling ill faster than men. By the year 2000, the numbers will be even. (World Health Organization, 1994)

• Authorities in India estimate that there were 5,000 dowry deaths in 1992; women's groups estimate there were 9,000. (UNDP, 1994)

• Each year, at least 2 million girls, most from 5-8 years old, experience genital mutilation—five girls every minute. (UN, 1995)

• One million of Canada's 6.6 million children lives in poverty; child poverty rate increased from 14.5% in 1989 to 18.5% in 1991. (NAC, 1995)

• 60% of all families in Canada living in poverty are headed by single mothers. (NAC, 1995) NC

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Miscellaneous	Miscellaneous	Events	Events	Events
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Classis Huron Student Fund Committee of the Christian Reformed Church invites applications for Student Financial Aid from students preparing for ministry in the Christian Reformed Church. Applications must be in before **March 15, 1996**. Contact: **Rev. Nathan Elgersma, 42 Pentetangore Row, Kincardine, ON N2Z 2N5**.

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Jan. 8-12 New daytime and evening courses begin at the ICS, **Toronto, Ont.** Info.: (416) 979-2331.

Jan. 19 American pianist Daniel Paul Horn in concert, 8 p.m., TKUC Performance Hall, **Edmonton, Alta.** Info.: (403) 465-3500.

Jan. 24 The King's University College and the ICS (Alberta Chapter) present Dr. Calvin Seerveld who will speak on "Philosophical Aesthetics at Home with the Lord, an Untimely Valedictory," 8 p.m., TKUC Performance Hall, **Edmonton, Alta.** The lecture will be followed by a piano recital by Dr. Joachim Segger and a coffee social. Info.: (403) 465-3500.

Jan. 24-25 The King's University College Ninth Interdisciplinary Conference. Theme: "The Halo of Human Imagination." Speaker: Dr. Calvin Seerveld with breakout sessions with TKUC faculty. **Jan. 24:** keynote address at 2:30 p.m. **Jan. 25** performance of "The Greatest Song" at 9:30 a.m. Conference is open to community and is free of charge. Info.: (403) 465-3500.

Jan. 26 "King's View Friday" at the TKUC, **Edmonton, Alta.** Call (403) 465-3500 or toll free 1-800-661-8582.

Jan. 28 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster, Ont.**

Feb. 7 The 1996 annual "Church and the Law" seminar, 8:45 a.m. - 3:45 p.m., Queensway Cathedral, 1536 The Queensway, **Etobicoke (Toronto), Ont.** For registrations call (519) 669-5137 or fax (519) 669-3291.

Feb. 9-10 The 1996 "Serving Christ in the Nineties" conference, Canterbury Hills, **Ancaster, Ont.** Panelists: Aren Geisterfer, Ron Kuipers, Mary Vandervennen, Sylvia Keesmaat, Lorraine Land, Roseanne Sweetman and Jack Couperus. Keynote speaker: Don Postema on "Leaving space for God." Info./registration Will Lammers (905) 945-6380.

Feb. 25 The Mississauga Choral Society presents "A Song of David," a programme based on Psalm texts, with Bach's motet "Lobet den Herrn," Handel's "Dixit Dominus," and Derek Holman's "A Song to David." At 3 p.m., St. Dominic's Church (Cawthra & Atwater), **Mississauga, Ont.** Info.: (905) 278-7059.

March 1-3 "Reformed Engaged Encounter" weekend, Notre Dame Centre, **Waterdown, Ont.** Info./registration: (905) 957-4505. (#)

March 29-31 "Reformed Marriage Encounter" weekend, **Peterborough, Ont.** Info./registration (905) 386-6523. (#)

Miscellaneous

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Manager

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Long may she live

Anne van Arragon Hutten

"Anne, it's Winnie," says the voice on the phone. It's an old voice, but without hesitation or quiver. "I wondered if you'd heard that I moved."

No, I had not heard. Winnie's house immediately enters my thoughts. I can almost see the friendly atmosphere of its kitchen, slight aroma of something simmering, and the livingroom with its cushioned sofa, large photo of her husband dominating one wall. Leaving all of that must have been a shock. She moved there shortly after marriage, and from other old friends I've sensed the trauma that such a move entails.

"Yes, I've gone into the Roscoe Apartments," Winnie continues. That's only nine miles from where I live, closer than her home was. I must visit her, I think guiltily. It's been a couple of months since the last time. She must be really upset about this move. And again my mind does its hasty assessment of her situation: impersonal apartment, shoddy construction, perhaps, every room a neutral off-white.

"So, how do you like it there?" I ask carefully. But as always, I have underestimated Winnie.

"It's lovely!" she says, with no doubt apparent in her voice. "But you know, it's an awful job, moving. Seventy-two years in that house, and you really collect stuff." We chat for 15 minutes. It's clear that Winnie is still the same cheerful centenarian I first met almost two years ago. In another month she will be a hundred and one years old.

A stellar performance

Seventy-two years she lived in that farmhouse! First she was a young bride. Then her husband died soon after their two children grew up and left home. Then her son died, leaving her only a daughter and the son's wife. I wasn't lucky enough to know her during those years. In fact, I wasn't even born for almost half of her life. But those of us who know and love Winnie can imagine how she spent the last four or five decades.

She was active in church events. She worked with community groups. Everywhere she made friends. She helped those in need. She shared what she had and knew. She opened her home to visitors. Even this past



PHOTO CREDIT: ANNE VAN ARRAGON HUTTEN

Winnie Kinsman of Grafton, N.S., on her 100th birthday.

year, at the age of 100, she had relatives come in and stay overnight. When I visited her last, she made tea and served it at the kitchen table, with cookies and cake. Her guest book shows that she seldom goes a day without people dropping in. On her 100th birthday we had to fight our way through the door and into the house, so many people clogged every room. She stood and greeted us all with the same beautiful smile, recognition flashing instantly, the appropriate names coming to her with every face that appeared. It was a stellar performance.

And tonight I recognize why Winnie has lived so long and so well. It's all in her attitude. She thinks positive, not negative. She is slow to criticize. She handles change exceptionally well. She never got stuck in a particular decade, but moved along with the times. She understands that computers are a great tool and a marvellous improvement on typewriters, for instance. How many 70-year-olds know that much?

Flexibility the key

I read about a study once that explored possible reasons for women living longer than men. This particular author postulated the view that women are forced to be more flexible than men, all through their lives. When they marry, they usually give up their names, and often their jobs as well. When they have children they learn to put their own needs and desires on the back burner. When their

husbands get transferred they mostly go along, losing family, friends and neighborhood in one sweep.

Change, change, year after year. The children grow up and the women need to find another role for themselves, whether or not they have worked outside the home. They continually need to redefine their purpose in life, far more than men do. And because women generally learn this lesson very well, they develop a more flexible attitude. It's the rigid personalities, those which can't bend in a storm that have trouble surviving.

I needed Winnie's help when writing a book of local history. Sometimes she said she didn't know who lived in a particular house, but more often she had the answers for me. And then she'd give that totally endearing chuckle she has that is responsible for the many, many friends coming to have tea with her.

"It doesn't really matter if that's correct," she'd say. "There's no one old enough to argue with me."

So there she is, away from her home of 72 years. Away from the memories of her marriage bed, of her infant son and daughter, of their graduations, their weddings. Away from the familiar floors and windows and appliances, and into a strange new world. And still chuckling, still finding life a lovely experience.

I hope she lives to be 120, a continuing role model for all the rest of us.

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News

Software indexed Christian Web sites

Gordon Legge

Looking for Jesus Christ on the Internet? Calgary software consultant Eric Haynes has come up with a computer program which makes it easy to do.

Haynes has created an organizational site on the Internet: The Christian Web Centre — Resources for Study, Worship and Christian ministry. Underneath it, he has created "Christian Sites to Be Seen," which makes it as easy as clicking your mouse (for a Christian or anyone else interested in religion) to find believers elsewhere in the world.

With 1,300 sites in a 700-page book and a 3.5 inch computer disk, Haynes hopes to market his "Christian yellow pages" so Christians can climb around the Web without getting lost.

While the Christian church has sometimes shunned technology, he says, the faith community has picked up on the Internet and is using it to share resources and information.

Creating 'easy access'

For the neophyte who has just signed on, however, the Internet can be a maze of contradictions. "What you find on Tuesday you can't find on Thursday," says Haynes, who

has been involved with computer programming since the mid-1960s.

When Haynes first logged on and began looking for religion and Christian sites he found himself spending a lot of time searching and maintaining his lists, categorizing and indexing them. So he decided to write some software that would make it a breeze for anyone who's interested.

Even this writer. Having never surfed the net before, I borrowed a deskmate's computer which was connected to the Internet. I typed in the address:

<http://www.cadvision.com/Home-Pages/accounts/haynese/SITES.H.TM> and hit the "return" key. Up popped a "home page": "Christian Sites to Be Seen are Available (1300 sites, 700 page book and 3.5 disk) from Eric Haynes (haynese@cadvision.com)". In front of me was a color photo of Salvador Dali's crucified Christ along with 48 separate index items from "adoption" to "missions" to "youth."

I decided to take the easy route and picked a simple topic, "denominations." I clicked on the icon. Up came another screenful with 30 denominational listings from a "Quaker Resources Page" to "Wesley In-

formation."

I selected a new listing, "Mennonite Connections on the World-Wide Web." It was a blank page. Then I clicked on "Wesley Information" and lo, there were six items on the Methodist founder, including an entry for his 141-sermon collection of the 1872 edition of Wesley's works.

In the mood for a sermon, I clicked again, and before I could say, "Bill Gates/Microsoft/Windows95," there were "Wesley's Sermons on Several Occasions." Haynes's program is designed to scan the Internet regularly (every three to four days) and identify new sites and update or discard old ones.

An evangelical will find some excellent Bible studies. An Anglican scholar will uncover some helpful devotionals. Whatever interests you, it seems to be there.

Modern 'Renaissance man'

That's not all Haynes, 56, has accomplished on the computer. He's also a Christian dramatist and church drama consultant. He grew up and spent most of his life in the Salvation Army before joining First Baptist Church two years ago.

Throughout his life he's had a burning urge to share his faith while exercising his creative potential.

Apart from acting, directing and designing sets, he is an award-winning playwright, having studied with acclaimed Calgary playwrights Gordon Pengilly and Sharon Pollack. Somehow he's also managed to be the father of seven children and an accomplished musician.

So it is that Haynes recently started a Christian Drama Consortium on the World Wide Web to network, collect scripts and do electronic Internet workshops critiquing others' works.

Even though he's employed as a software consultant in satellite tracking, Haynes finds himself spending more and more time in Christian Internet ministry. "It sucks you in," he says. "It's another whole culture. Is it going to be our master or our servant?"

Haynes is doing his faithful best to make it a servant.

Haynes can be reached at 243-7049 or E-mail: haynese@cadvision.com or you can find his Christian Sites to Be Seen at the address mentioned in this story.

Queen attends first Catholic service since 1689

LONDON (EP) — Queen Elizabeth II made what most consider to be a bold ecumenical gesture late last year when she attended a full Roman Catholic service for the first time. According to Ecumenical News International, the Queen attended an evening worship service at Westminster Cathedral to mark the church's centenary.

The Queen's visit to the cathedral is believed to be the first time a British monarch has officially attended a Catholic service since the 1689 constitutional settlement entrenched the Protestant Reformation in England.

Catholic leaders praised the Queen's decision but conservative Protestants said it was a "betrayal," since at her coronation she vowed to defend the "Protestant Reformed religion." A crowd of about 50 protested outside the cathedral.

News Digest

Ongoing trouble with your car? Try arbitration

NORTH YORK, Ont. (CAMVAP) — The Canadian Motor Vehicle Arbitration Plan has released its first annual report covering the 1994-95 calendar year. The program known as CAMVAP helps consumers resolve concerns about manufacturing defects on new vehicles.

Started in April 1994, CAMVAP was available in all provinces and territories except Quebec by October 1994. It is available free and arbitration hearings are normally held in the vehicle owner's home town.

CAMVAP's chairperson Larry Johnson says "CAMVAP is an effective way for consumers and manufacturers to settle problems that seem impossible to resolve. Over 73 per cent of the arbitrated cases resulted in an award that favored the vehicle owner or lessee."

The average time to process a case was 61 days — much faster than civil or small claims court. CAMVAP is set up so consumers can handle their own cases without hiring a lawyer.

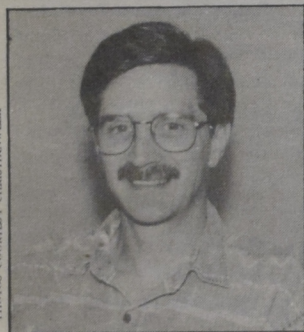
The top three areas of consumer concern were: the engine; body sheet metal fit or finish, and the transmission.

Eligibility rules are simple. A vehicle has to be no older than the current or preceding four model years and must be used primarily for personal transportation. It can be owned or leased; used vehicles are also eligible. The concern the consumer wants resolved must be about a manufacturer's defect or about how the manufacturer is implementing its new vehicle warranty.

Prior to contacting CAMVAP, the consumer must give the dealer and the manufacturer a reasonable opportunity to resolve the problem.

If it is not resolved to the consumer's satisfaction, then he or she should contact CAMVAP at 1-800-207-0685 for more information on how to start the application process. Copies of the CAMVAP consumer's guide can also be obtained at CAMVAP's Internet address: <http://camvap.ca>.

ChristianWeek has new editor



Doug Koop

Bert Witvoet

WINNIPEG — After nearly nine years as associate editor and managing editor of *ChristianWeek*, a bi-weekly national evangelical newspaper, Doug Koop has moved up to become the paper's editor. He takes the place of founding editor Harold Jantz.

Koop began with the paper

when it was founded in 1987. Debra Fieguth, who joined *ChristianWeek* as associate editor three years ago, will continue in that role.

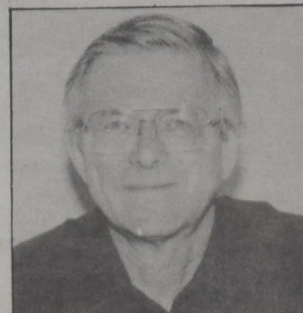
Koop hopes the paper will continue to be a window on the Christian faith and life in Canada. "So far we have been propelled by the founder and visionary," he says, referring to Jantz. Jantz will continue as publisher until a new one is found some time this year. "It's up to us to institutionalize his vision," Koop adds.

Koop has written the odd editorial in the past but will have to adjust to not having a senior desk to turn to, he says. He's not looking for radical changes in content or format.

Former editor Jantz says he is looking forward to carrying out various writing projects he has had in mind for some years. He would like to write historical

material about the Mennonite Brethren (he was formerly editor of the *Mennonite Brethren Herald*).

Jantz is especially interested in a Russian tent mission initiated by young Mennonites during the Russian Revolution. He also wants to write a family history and has also talked with Canadian Press about doing religion stories for them.



Harold Jantz